THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The Missionary.

What though for him attending,
No blood-stain'd chariot bears
Conquer'd princes blending
Their curses with their prayers:
What though no abject minions
Are bending at his throne,
And pride's sublimest pinions
Are hid from him alone:

What though unknown he wanders
'Mid men of noble birth,
Or unregarded ponders
In halls of joyous mirth:
What though he strays where mountains
Their snowy peaks lift high,
Where pure and pearly fountains
The rock-born stream supply.

What though his humble dwelling
Be in the distant wild,
Where bleak winds still are telling
The wrongs of nature's child.
Think ye, that there are heaving
No joys within his breast?
That murmurs now are cleaving
Through lips with pain compress'd?

Hark! from yon woods are swelling
The songs of glowing praise;
The trees new hopes are telling
In sweet responsive lays.
The heavenly arch is ringing
With echoes of the song,
Which forest sons are singing
In one enraptured throng.

They sing of sins forgiven,
Of pardoning, boundless love,
That circles earth and heaven,
And dwells in light above.
They sing of glad salvation
For each most distant clime,
For sons of every nation
To earth's remotest time.

But hark! the strains are ceasing,
The winds new burdens bear,
And stillness still increasing,
They waft to heaven a prayer.
'T is for the richest treasures
That paradise can give,
The ever-blooming pleasures
Of those in Christ who live.

For Him who them benighted
In darkness meekly sought;
And who their footsteps lighted
By the lamp Messiah brought.
What joys divinely glowing
His raptured breast expand,
While thankful words are flowing
Thus in a Heathen land!

Say, say, ye dazzling pages,
Where shine in glittering state,
Names which flattering ages
Have numbered with the great;—
What man in all your story,
Who held oppression's rod,
Might not envy in his glory
This messenger of God? C. R. A.

DOCTRINAL.

From the Protestant Episcopalian for May and June, 1832.

REGENERATION:

BY H. U. O.

APPENDIX.

(*Continued from page* 648.)

III. *The Two Regenerations.*

The doctrine of two distinct regenerations, which we have called 'baptismal' and 'moral,' is not new.[*] This position we are now to illustrate.

In the first place, all who maintain that baptized infants are regenerate, independently of personal character, yet that baptized adults are *not* regenerate without holy personal character, allow, in effect, that there are two kinds of regeneration, though they ascribe them both to baptism.

In the next place, those who speak of a fall from the state of regeneracy, without denying a recovery to that state before death, allow something very like a further regeneration, or a repetition of that act; which is not effected, however, by a repetition of baptism. Archdeacon Daubeny approves of calling 'bad Christians *unregenerate* men.'[†] Bishop Taylor represents the lapse from the regenerate state in very strong terms, yet without intimating that it was beyond recovery—saying to his baptized hearers—'The question is, whether any man that is covetous or proud, false to his trust, or a drunkard, can at the same time be a child of God? no, certainly he cannot'—'He is not a child of God that knowingly and deliberately chooses any thing that God hates.'[‡] Yet if such persons savingly repent, they again become children of God. Now, can the regeneration of an adult baptized in sincerity, whether called baptismal or moral, after being *lost* by his falling into deliberate and continued sin, so that he becomes unregenerate and is no longer a child of God, be the same regeneration which makes him again a child of God on his final repentance? We see not how this can be. We therefore think that moral regeneration may be repeated, or that, as Dr. Paley says of pardon, it ebbs and flows. We also judge, that it is a distinct operation of the Spirit from that which produces baptismal regeneration.

In the last place—for we shall pursue no farther these mere approximations to our doctrine—some whose theory is that of one regeneration only, indulge occasionally in language which seems to imply the admission of more than one change under that name. We again quote from Bishop Taylor—'There are in Scripture noted *two* births beside the natural; to which also by analogy we may add a *third*. The first is to be born of water and the Spirit. It is one thing signified by two substantives, water and the Spirit; that is, *spiritus aqueus*, the Spirit moving upon the waters of baptism. The second is to be born of Spirit and fire, for so Christ was promised to baptize us with the Holy Ghost and with fire; that is, *cum spiritu igneo*, with a fiery spirit, the Spirit as it descended in Pentecost in the shape of fiery tongues. And as the watery spirit washed away the sins of the Church, so the spirit of fire enkindles charity and the love of God. The Spirit is the same under both the titles, and it enables the Church with gifts and graces. And from these there is another operation of the new birth, but the same spirit, the spirit of rejoicing, or *spiritus exultans, spiritus lætitiæ*.'[§] Bishop Taylor here makes, at least oratorically, *three* regenerations, one apparently mixed, both baptismal and moral, the second moral only, the third relating to the happiness produced by the moral change. For calling the third a new birth, there is no scriptural authority: and Bishop Taylor adds it only 'by analogy.' And the first two of these new births are either the same with those we have described, or may, we think, be resolved into them with great advantage on the score of perspicuity.

Among those who have held the two distinct regenerations, as defined in our essay, or nearly so, we place first Bishop Hopkins. 'There is an external, relative, or ecclesiastical sanctification; which is nothing else but the devoting or giving up of a thing or person unto God, by those who have power so to do. There is an internal, real, and spiritual sanctification: and in this sense, a man is said to be sanctified, when the Holy Ghost doth infuse into his soul the habits of divine grace, and maketh him partaker of the divine nature, whereby he is inwardly qualified to glorify God in a holy life.'—'Baptism is the immediate means of our external and relative sanctification unto God . . . . . as it is the solemn admission of persons into the visible Church; as it separates them from the world, and from all false religions in it, and brings them out of the visible kingdom of the devil, into the visible kingdom of Jesus Christ . . . . . But this is only a relative sanctity, not a real: and many such saints and sanctified men there are who shall never enter into heaven; but by their wicked lives, forfeit and lose that blessed inheritance to which they were called . . . . . Such a baptismal regeneration as this is must needs be acknowledged by all that will not wilfully shut their eyes against the clear evidence of Scripture.' 'The whole economy and dispensation of the kingdom of Christ is managed by the *Spirit* of Christ: so that those, who are *internally* sanctified, are *regenerated by his* effectual operation: and those, who are only *externally* sanctified, are *regenerated* by *his* public institution. Infants, therefore, are in baptism regenerated by the Holy Ghost, because the Holy Spirit of God appoints this ordinance to receive them into the visible Church, which is the regenerate part and state of the world.'—'Those who are baptized may, in this ecclesiastical sense, be truly called saints, the children of God, and members of Christ, and thereupon inheritors of the kingdom of heaven.'[*]

Bishop Bradford has this passage—'That *external* regeneration, if not accompanied with the *internal*, will not avail us to the end for which it is designed.'[†]

Mr. Baxter says—'All that the minister warrantably baptizeth are *sacramentally regenerate*, and are, *in foro ecclesiæ*, members of Christ, and children of God, and heirs of heaven. But it is only those that are sincerely delivered up in covenant to God in Christ, that are *spiritually and really regenerate*, and are such as shall be owned for members of Christ and children of God *in foro cœli*.'[‡]

The phrase 'put on Christ' is equivalent to 'put on the new man,' and that means renewing or the new creation, which is synonymous with regeneration. Now the Apostle says, in one passage, 'As many as have been baptized into Christ *have* put on Christ,' yet in another place he exhorts the baptized, '*Put ye* on the Lord Jesus Christ.' This is well interpreted by St. Augustin, 'Christ is sometimes put on as far as the reception of the sacrament, and sometimes [put on] unto the sanctification of the life; the former is common to the good and the wicked, the other is peculiar to the good.' When it is thus said that a baptized person *has* put on Christ, and yet *must* put on Christ, what is it but declaring, in other words, that there are two regenerations, the one in baptism, the other a moral change.[§]

We suppose that the meaning of Dr. Jarvis is similar, when after suggesting that resurrection and regeneration are convertible terms, he says—'In the largest acceptation of the word, all baptized persons are risen with Christ. They are made members of his body, the Church. They have risen from an uncovenanted, to a covenanted state. They are translated into God's kingdom. From being aliens and foreigners, they are admitted to be fellow-citizens with the saints, and of the household of God. They are allowed to partake of all the means of grace, and if they have come with right motives, all the hopes of glory. In a less extensive sense, or rather in the most complete acceptation of the metaphor, they only are risen with Christ who are risen from the death of sin unto the life of righteousness. This spiritual resurrection of our nature, through the powerful assistances afforded us under the new covenant, must take place in this life, or we shall never attain unto that final and proper resurrection, in which our souls shall be for ever united to bodies fashioned like unto the glorious body of our Redeemer.' 'It has been shown that the word resurrection, and consequently its synonyme *regeneration*, is a complex term; that it denotes not only the outward and visible resurrection from an uncovenanted to a covenanted state, but also that process of spiritual renovation, by which our nature is figuratively said to die unto sin, and live again unto righteousness.'[‖]

Under the sanction of such authority, we have felt amply sustained in offering again to the members of our Church, and to Christians generally, the doctrine of two regenerations, baptismal and moral, each of a distinct nature from the other.

IV. *Moral Regeneration gradual, and Capable of Repetition.*

Much evil has arisen from regarding regeneration, in the now popular or moral sense, as a single act of the Holy Spirit. Although Christians of a calm disposition judge chiefly by the life and conversation whether that act has occurred, enthusiasts appeal rather to the feelings, and require in these a *token*, usually of strong agitations, often of terrors, ending in rapture, before they allow a person to be considered as regenerate. And this token once perceived, the individual is unreservedly classed among the pious; and Calvinists add, that he is now, to human judgment, marked for final perseverance. We prefer, however, the doctrine that personal religion is a *gradual* attainment, a spark that may often appear and disappear ere it is effectually kindled, and which may often require, for its perpetuation, and the more perfect refining away of our dross, kindling anew from heaven. Such a view of moral regeneration, that it includes the commencement, the whole progress, and the completion of our holy change, we have proved from Scripture in the essay. We shall now adduce human authorities to strengthen this interpretation of inspired declarations on the subject.

Archbishop Tillotson, after asserting that 'regeneration and sanctification are but different expressions of the self-same thing,' proceeds thus—'It is said that regeneration only signifies our first entrance into this state [of grace and holiness], and sanctification our progress and continuance in it. But this is a great mistake. For though it be true that regeneration doth signify our first entrance into this state, yet it is not true that it *only* signifies that; for it is used likewise in Scripture to signify our continuance in that state.' Again—'It is said that one of the main differences between regeneration and sanctification is this, that regeneration is incapable of degrees, and all that are regenerate are equally so . . . . . whereas sanctification is a gradual progress from one degree of holiness to another, and of them that are truly sanctified and holy, one may be more sanctified and holy than another. But this likewise is a mere fancy and imagination, without any real ground. For as an *un*regenerate state does plainly admit of degrees, so likewise doth the regenerate, and for the same reason . . . . . they that are more holy, and more like God, are more the children of God; and to be more a child of God is surely to be more regenerate.' Again—'All the difficulty I know of in this matter is a mere nicety, that there is an instant in which every thing begins, and that therefore regeneration is in an instant; so that the instant before a man arrived at this state, it could not be said that he was regenerate; and the instant after he is in this state, it cannot be denied that he is so. But this is idle subtilty; just as if a man should prove that a house was built in an instant, because it could not be said to be built till the instant it was finished; though for all this, nothing is more certain than that it was built by degrees . . . . . All the while the man is tending toward a regenerate state . . . the work of regeneration is going on.'[*]

In Bishop Hobart's Bible, on Tit. iii. 5, though the application of the word regenerate to the change of heart is not approved, the following sentence occurs in a note—'Regeneration, if it be applied to the whole and entire change of a man, is a *progressive* state, the perfection of which is in another world, the commencement and *degrees* in this.'

. Archdeacon Daubeny says—'The more restrained, together with the more *extended*, use of the term regeneration, in its application to the first communication of divine grace in baptism; to the *continued supplies* of it in subsequent stages of the Christian life; to the *renewal* of it *after forfeiture;* or to some more than ordinary manifestations of it under particular circumstances; constitute that comprehensive doctrine of the Church of England on this important subject, which all her sound divines hold in substance, under whatever terms, or by whatever distinctions, they at different times have thought proper to describe it.'[†]

Dr. Jarvis, of the American Episcopal Church, speaks to the same effect—'If the renovation of our nature be but another term to express its resurrection or regeneration from the death of sin to the life of righteousness, then it will be seen that our spiritual *regeneration* is the process of our *whole mortal life*. It is begun when the Holy Spirit begins to operate upon our minds. It is promoted by the use of all the means of grace, by the preaching and reading of the word of God, by prayer, by the administration of the sacraments, by our very trials and afflictions. While the seeds of sin remain in our nature, our inner man must be renewed from day to day. We must be for ever engaged in purifying our bodies and our souls, and continually becoming more and more perfect until this mortality shall be swallowed up of life.'[‡]

Of writers not of our denomination, it will suffice to present the opinion of Calvin, that moral regeneration is a gradual process. He says—'In one word, I apprehend *repentance* to be *regeneration*, the end of which is the restoration of the divine image within us . . . . . in this *regeneration* we are restored by the grace of Christ to the righteousness of God, from which we fell in Adam; in which manner the Lord is pleased *completely* to restore all those whom he adopts to the inheritance of life. And this restoration is not accomplished in a single moment, or day, or year; but by *continual*, and sometimes even *tardy advances*, the Lord destroys the carnal corruptions of his chosen, purifies them from all pollution, and consecrates them as temples to himself; renewing all their senses to real purity, that they may employ their *whole life* in the exercise of repentance, and know that this warfare will be terminated only by death. . . . Thus therefore the children of God are liberated by *regeneration* from the servitude of sin,' &c. Again—'Therefore, in the *whole course* of regeneration, we are justly styled God's workmanship, created unto good works, which God hath before ordained that we should walk in them.'[§]

As related to this branch of our subject, the following extracts from Bishop Taylor are valuable—'A righteous man is justified when he is saved; and a weak Christian is justified when his imperfect services are accepted for the present, and himself thrust forward to more grace; and he that is justified may be justified more; &c. . . . when the faith is such that justification is the product and correspondent, as that faith may be imperfect, so the justification is but begun, and either must proceed further, or else, as the faith will die, so the justification will come to nothing.' Again—'No man's sins are pardoned, but in the same measure in which they are mortified, destroyed and taken away; so that if faith does not cure our sinful natures, it can never justify, it never can procure our pardon.'[‖]

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[*] 'Baptismal regeneration' is a common phrase—that of 'moral regeneration' occurs in Paley's Works, vol. iv. p. 345.

[†] J. Scott on Baptism, p. 298.

[‡] Taylor's Serm. vol. iii. pp. 51, 54.

[§] Ibid, vol. ii. pp. 15, 16.

[*] These quotations are taken from J. Scott on Baptism, pp. 148–153.

[†] J. Scott on Baptism, p. 207.

[‡] Baxt. Pract. Works, vol. i. p. 559.

[§] Gal. iii. 27. Rom. xiii. 14. August. contra. Don. l. v. c. 24, quoted by J. Scott.

[‖] Dr. Jarvis' Serm. &c. pp. 63, 64, 72.

[*] Tillot. Serm. fol. vol. ii. pp. 340–342.

[†] J. Scott on Bapt. p. 298.

[‡] Dr. Jarvis' Serm. &c. pp. 74, 75.

[§] Calv. Instit. vol. ii. pp. 73, 88.

[‖] Tayl. Serm. vol. iii. pp. 68, 75.

(*To be continued.*)

MISCELLANY.

AMUSEMENTS.

The Drama.—If a person, by way of showing the propriety of theatrical exhibitions, should ask whether there was any harm in a man's repeating a composition before others and accompanying it with appropriate gestures, he would ask a very foolish question; because he would ask a question that possesses little or no relevancy to the subject—what are the ordinary effects of the stage upon those who act on it? One and one only answer can be given,—that whatever happy exceptions there may be, the effect is bad; that the moral and religious character of actors is lower than that of persons in other professions. "It is an undeniable fact, for the truth of which we may safely appeal to every age and nation, that the situation of the performers, particularly of those of the female sex, is remarkably unfavorable to the maintenance and growth of the religious and moral principle, and of course highly dangerous to their eternal interests."[*]

Therefore, if I take my seat in the theatre, I have paid three or five shillings as an inducement to a number of persons to subject their principles to extreme danger;—and the defence which I make is, that I am amused by it. Now we affirm that this defence is invalid; that it is a defence which reason pronounces to be absurd, and morality to be vicious. Yet I have no other to make: it is the sum total of my justification.

But this, which is sufficient to decide the morality of the question, is not the only nor the chief part of the evil. The evil which is suffered by performers may be more intense, but upon spectators and others it is more extended. The night of a play is the harvest-time of iniquity, where the profligate and the sensual put in their sickles and reap. It is to no purpose to say that a man may go to a theatre or parade a saloon without taking part in the surrounding licentiousness. All who are there promote the licentiousness; for if none was there, there would be no licentiousness; that is to say, if none purchased tickets there would be neither actors to be depraved, nor dramas to vitiate, nor saloons to degrade, and corrupt, and shock us. The whole question of the lawfulness of the dramatic amusements, as they are ordinarily conducted, is resolved into a very simple thing:—after the doors on any given night are closed, have the *virtuous* or the *vicious* dispositions of the attenders been in the greater degree promoted? Every one knows that the balance is on the side of vice, and this conclusively decides the question,—"Is it lawful to attend?"

The same question is to be asked, and the same answer I believe will be returned, respecting various other assemblies for purposes of amusement. They do more harm than good. They please, but they injure us; and what makes the case still stronger is, that the pleasure is frequently such as ought not to be enjoyed. A tippler enjoys pleasure in becoming drunk, but he is not to allege the gratification as a set-off against the immorality. And so it is with no small portion of the pleasures of an assembly. Dispositions are gratified which it were wiser to thwart; and to speak the truth, if the dispositions of the mind were such as they ought to be, many of these modes of diversion would be neither relished nor resorted to. Some persons try to persuade themselves that *charity* forms a part of their motive in attending such places; as when the profits of the night are given to a benevolent institution. They hope, I suppose, that though it would not be quite right to go if benevolence were not a gainer, yet that the end warrants the means. But if these persons are charitable, let them give their guinea without deducting half for purposes of questionable propriety.

Masquerades are of a more decided character. If the pleasure which people derive from meeting in disguises consisted merely in the "fun and drollery" of the thing, we might wonder to see so many children of five and six feet high, and leave them perhaps to their childishness:—but the truth is that to many the zest of the concealment consists in the opportunity which it gives of covert licentiousness; of doing that in secret of which openly they would profess to be ashamed. Some men and some women who affect propriety when the face is shown, are glad of a few hours of concealed libertinism. It is a time in which principles are left to guard the citadel of virtue without the auxiliary of public opinion. And ill do they guard it! It is no equivocal indication of the slender power of a person's principles when they do not restrain him any longer than his misdeeds will produce exposure. She who is immodest at a masquerade, is modest nowhere. She may affect the language of delicacy and maintain external decorum, but she has no purity of mind.—*Dymond's Essays on the Principles of Morality.*

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[*] Wilberforce: Practical View, c. 4, s. 5.

From the Presbyterian.

INTEMPERANCE AND LITERARY MEN.

We believe it to be a fact well established, that intoxicating drinks are seldom, if ever, resorted to from natural relish. In themselves they offend, instead of pleasing the taste, and in their first use contrivance is necessary to render them palatable. A person ignorant of their stimulating effects, would enjoy no such gratification from their use as is experienced in eating nourishing food. The Creator has wisely connected a pleasure with the very act of eating, that animals may be induced to sustain their bodies from the relishing effects of appropriate food. But there is no such gratification in the mere participation of intoxicating drinks. Their general use is to be explained on another principle. It is from an unhappy and false persuasion of their salutary medicinal effects, and it is the expectation of these effects which enables a person to do violence to his natural taste by partaking of a nauseous article. Thus rhubarb and opium are nauseating, but their known effects in relieving the system from pain and disease will overcome the natural repugnance which we have to bring them into contact with the palate. Even assafœtida, which is offensive to more than one sense, may be readily and habitually taken, from associating it with its soothing effects upon the system. In like manner intoxicating drinks have been resorted to as a medicine, and as they have been found to operate promptly, and *to appearence salutarily*, the association has been formed which induces the habit of recurring to them even under imaginary ailments. Their immediate and not their more remote effects are considered; their power to afford temporary relief is the inducement, while their inevitable tendency to create and confirm worse diseases, is forgotten or disregarded. But there is one disease, if disease we may be permitted to call it, for the relief of which these drinks are deemed a panacea. We mean lassitude or weakness, often connected with other diseases as a consequence, but more frequently the result of overaction of the corporeal or mental faculties. In such cases, repose is the natural remedy, but the association has been formed that immediate relief may be obtained from the use of drinks which will promptly excite the system. And although experience proves that the lassitude returns when the remedy has ceased its brief action, yet it is in every similar exigency resorted to, until as an effect of habit, the system imperiously demands this artificial excitement. We are persuaded that there are more drunkards from this cause than any other. It operates powerfully upon delicate females of nervous temperament; upon those whose occupations demand great expenditure of bodily strength; and upon literary men whose strength declines under exhausting mental application. A sense of weakness if not painful, is unpleasant, and the desire of relief is correspondently urgent; and although this desire might be gratified by seasonable repose, it may be much more promptly gratified by stimulating drinks. The knowledge of this fact, derived from repeated trials, lays the foundation of incalculable evils, inasmuch as it insensibly leads an individual to the formation of a habit which is despotic in its sway, and which results in the wreck of the physical structure, and what is still worse, in the debasement and ruin of the moral powers. We say then that the moment of peril is when lassitude or exhaustion urges us to seek relief. Literary men should be particularly vigilant at such junctures. One indulgence may prove the cause of their ruin. Nature kindly offers her medical aid, and invites to relaxation and repose, as a method of restoring exhausted faculties; stimulating drinks proffer their aid, which if accepted, enfeebles while it seems to refresh, and tends to diminish the strength which it proposes to invigorate. How many noble minds have been wrecked, and how many characters blighted by the operation of this insidious cause! How often have the sons of genius from the weariness attendant upon intellectual exertion, become the victims of intemperance! Cowley, Dryden, Parnell, Churchill, Prior, Pope, Burns, Johnson, and Byron, and a multitude of others, equally celebrated in the various walks of literature, have been made to suffer from such indulgence. And alas! even ministers of the sanctuary have been unwittingly betrayed, from the use of stimulating drinks as a refreshment, into their use as a gratification for the drunkard's artificial appetite.

As no one proposes to be a drunkard, we would say to all, the only safety lies in a strict adherence to the maxim, Touch not, Taste not, Handle not.

From the New-York Observer.

Our countryman, the Rev. Calvin Colton, now in London, has recently published a pamphlet, entitled, *Church and State in America. Inscribed to the Bishop of London*—in consequence of having heard a sermon from the Bishop, betraying great ignorance of the true state of religion in our country, and referring to it as proof of our mistake in having chosen to keep State and Church asunder. We have the pamphlet in hand, and shall perhaps make some extracts from it at a future time. The following is a copy of a correspondence between the Bishop and Mr. Colton on the subject, from which it would appear, that the Bishop contemplates a reply, by publishing his sermon with notes, &c. We are happy to find, that our countryman has been able to discuss so delicate a subject, at this particular juncture, when the whole British empire is in a state of excitation on the question of State Religious Establishments, without giving offence to the Prelate, and that so courteous and kind an interchange of civilities has passed between them.

Mr. Colton's Letter.

Jan. 31, 1834.

My Lord,—I have the honor to send your lordship herewith a small pamphlet, which I have presumed to inscribe to your lordship. The remarks of the introduction are intended as my apology; and I hope there will seem some reason in them to your lordship's mind.

I beg leave to renew my assurances of the highest respect for your lordship's character, and to express my sincere and earnest desire, that British and American Christians may ever sympathize; and that they may be united in their counsels and exertions for the conversion of the world to the knowledge of Christ and the obedience of the Gospel.

I beg leave also to express to your lordship my conviction of the great respect and kindness, which all good men in America cherish for the nation, from which they have the honor to derive their origin, and their high veneration and sincere regard for its institutions. With the most cordial wishes and prayers for your lordship's health, happiness, and usefulness in the Church of our common Lord and Saviour, and in your lordship's other interesting relations to society, I have the honor, my Lord, to subscribe myself, most respectfully, your lordship's obedient and humble servant, C. Colton,

13 Duncan Terrace, City Road.

To the Right Hon. and Right Rev. the Lord Bishop of London.

The Bishop's Reply.

Fulham, Feb. 3, 1834.

Sir,—I beg to thank you for your letter, as well as for the pamphlet by which it was accompanied; and which contains nothing that I have any right to complain of. As to the facts of the case, with regard to America, I am sincerely glad to learn, that so much has recently been done toward improving the religious state of that interesting country. And cordially do I wish, that the endeavors of all who are engaged in that good work, may be blessed with success.

I cannot, however, say, that you have *completely* proved your point, or rendered it necessary for me to retract the allusion which I made to America in my sermon. But it *is*, perhaps, necessary that I should adduce the evidence on which I relied in making that allusion; and I have some thoughts of printing the sermon with an appendix. If I do, I will take care to have a copy sent to you.

I need hardly assure you, that in my mention of America, I intended nothing like a reflection upon the government or people. My object was simply to point out what I considered to be the actual state of religion, in a considerable part of that country, as being the natural and almost necessary result of the want of an Establishment.

I entirely concur with you in the ardent wishes which you express for a perfect sympathy and union of counsels and exertions between the Christians of both countries in setting forward the common cause of the Gospel.

I thank you sincerely for your good wishes toward myself individually, and for the assurance of your prayers, and am, Sir,

Your obedient and faithful servant,
C. J. London.

Rev. C. Colton.

From the Boston Traveller.

MONUMENTS OF THE MISSISSIPPI.

One of the most interesting subjects which can engage the attention of the historian, the antiquarian, and the naturalist, is the monumental remains of the past, in the valley of the Mississippi, described by Mr. Flint and other travellers and sojourners in the far-off West. By these accounts, it appears that the impress of the leaves of the bread fruit tree, and the bamboo, have frequently been found in peat beds, and fossil coal formations, in the neighborhood of the Ohio. Pebbles of granite in the disruption, vast masses of lead ore far from the mine, stratified rocks, earth and sands, specimens of organic animal and vegetable remains, belonging to a tropical climate, clearly indicate some important and extensive changes, occasioned by fire or water, in the whole great valley of the Mississippi. Then the regular walls, the stoned wells, the bricks, the medals, the implements of iron and copper, buried deep in a soil which must have been undisturbed for ages, with the alphabetic characters written on the cliffs, as plainly show that other races of men have existed and passed away! And what a world, says Mr. Flint, must that have been, when the mammoth and the megalonyx trod the plains, and monstrous lizards, whose bones are now rescued from the soil, and which must have been, at least, eighty feet in length, reared their heads from the rivers and lakes!

The mighty remains of the past, to which we have alluded, indicate the existence of three distinct races of men, previous to the arrival of the existing white settlers. The monuments of the first, or primitive race, are regular stone walls, wells stoned up, brick hearths, found in digging the Louisville Canal, medals of copper and silver, swords, and other implements of iron. Mr. Flint assures us that he has seen these strange and ancient swords. He has also examined a small iron shoe, like a horse-shoe, incrusted with the rust of ages, and found far below the soil; and a copper axe, weighing two pounds, singularly tempered, and of a peculiar construction. These relics, he thinks, must have belonged to a race of civilized men, who must have disappeared many centuries ago. To this race also he attributes the hieroglyphic characters found on the limestone bluffs, the remains of cities and fortifications in Florida, and the regular parks of ancient live oaks set near them. The bricks found at Louisville were nineteen feet below the surface, in regular hearths with the coals of the last domestic fires upon them! The bricks were hard, and regular, and longer in proportion to their width than those of the present day.

To the second race of beings are attributed the vast mounds of earth, founded throughout the whole western region, from Lake Erie and West Pennsylvania, to Florida and the Rocky Mountains. Some of them contain skeletons of human beings, and display immense labor.—Many of them are of regular mathematical figures, parallelograms, ellipses, and sections of circles, showing the remains of gateways and subterraneous passages. Some of them are eighty feet in height, and have trees growing on them apparently of the age of five hundred years. They are generally of a soil differing from that which surrounds them, and they are most common in situations where it has since been found convenient to build towns and cities. One of these mounds was levelled in the centre of Chillicothi, and cart-loads of human bones removed from it. Another may be seen in Cincinnati, in which a thin circular piece of gold, alloyed with copper, was found last year. Another at St. Louis, called the falling garden, is pointed out to strangers as a great curiosity.—Many fragments of earthenware, some of curious workmanship, have been dug throughout this vast region. Some representing human heads, some drinking-vessels, and some idols. They all appeared to be moulded by the hands and hardened in the sun. These mounds and earthen implements, indicate a race inferior to the first, which was acquainted with the use of iron.

The third race are the Indians, now existing in the western territories.

We have never travelled far enough to the West to view these mounds, or to examine their characters—but we can easily imagine the feelings of the philosophical traveller, as he stands on the remains of buried ages. In the profound silence and solitude of these vast regions, and above the bones of a buried world, how must he meditate on the transitory state of human existence, when the only traces of there being two races of men, are these strange memorials. On the very spot where he now stands, generation after generation has stood—has lived, and warred, and grown old, and passed away—and not only their names, but their nation, their language, their race, has perished, and utter oblivion has closed over their populous abodes! We call this country the *New* World. It is old! Age after age, and one physical revolution after another has passed over it—but who shall tell its history!

From Remarks on "Mr. Norton's Statement of Reasons."

PRIVATE JUDGMENT.

We must retract therefore, something of that eulogy which was mounting to our lips, and which has been again and again restrained. Yes, for when our eyes are open a little wider, we see nothing in all this arrogating the exclusive benefit of the principles of interpretation, but a part of the same indomitable avarice which would monopolize the exclusive benefit of the right of private judgment. The right of private judgment! Of the puling jargon of the day on this topic, we have heard till our ears have sickened. Just as if no class of men, and especially under such a government as ours, which allows all to believe as much or as little as they please, possessed this precious right, but a few hyper-eulogists of its immunities and joys. But it is too much so. We are the people, we are the people, is the strain they continually pipe, and with us, wisdom no doubt shall die. They talk in the spirit, and partly in the letter of Julian's language to the Galileans, i. e. the Christians whom he so styled contemptuously: "It belongs to us to discourse, it belongs to us to understand the Greek tongue, as it belongs to us to adore the gods; but as for you, ignorance and barbarism are your portion, and all your wisdom consists in saying, I believe."* They are, (so good old Hilary ironically called them in days of yore,—Ep. ad Constantium,) they are the unravellers of the secrets of heaven. They are exclusively, as the Arian Hunneric said of his own party, *veri Divinæ Majestatis cultores.*† "They are not ashamed to adopt a style of speaking, as if they thought themselves morning stars on the verge of the dark ages, destined to usher in the splendors of true philosophy upon a benighted world."‡ Do others claim the privilege of thinking for themselves? Strange pretension! "Singular" presumption! They have not the capacity to enjoy the right, or the sincerity to employ it honestly, and therefore it must be wrested from them. *Aut Cæsar, aut nullus*, our faith or nothing is the watchword. The text of honest Burton would hardly be too strong for them: "We brag and vendicate our own works, our wisdom, our learning,—all our geese are swans, and we as basely esteem and villifie other men's, as we do over-highly prize and value our own. We will not suffer them to be in *secundis*, no, not in *tertiis*. What! *mecum confertur Ulysses?* They are *mures, muscæ, culices, præ se*, nitts and flies, compared to his inexorable and supercilious, eminent and arrogant worship, though indeed they be far from him."§ "Omnes," exclaims Tertullian, "omnes tument, omnes scientiam pollicentur. Ante sunt perfecti catechumeni, quam edocti. Ipsæ mulieres, hereticæ, quam procaces."* The rights of conscience are hardly granted us with the amusing courtesy of Cromwell, who, when he once arrested a monk for celebrating mass, and the poor man pleaded his right to follow the dictates of his conscience, answered, that the general interfered with no man's conscience, but as for the mummery of the mass, it was to be exterminated by law of Parliament. Fortunately, they have not the power of Cromwell, or we might fare as roughly in their manipulation, as others did from that of the Arians in the fifth century, "who did not combat by argument, but by force, and brought their adversaries to silence, not by reasoning with them, but by *cutting out their tongues!!*"†

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* Du Pin, cent. 4, p. 163. Tillemont, vii. 346.
† Gibbon, iv. 401. Phila. edition. 1804.
‡ Nat. Hist. of Enthusiasm, p. 94.
§ Burton's Anat. of Melancholy, i. 178.

UNITY OF GOD.

Personal identity, and unity, and a literal and real absurdity, are with him matters on which he can only speak in axioms. But if personal identity, in such creatures as *ourselves*, be a subject about which a Locke might be puzzled, and on which the pen of a Bishop Butler might worthily labor,‡ what must it be in relation to an infinite Spirit, of even *one* of whose attributes we can form no positive conception? Clendon, an old Socinian, did not think the word "person" a very easy one to manage, for he wrote a large book on it of upward of 200 pages, though to be sure as Leslie said, its sense might be squeezed into a nut-shell.§ Unity in man, Mr. N. thinks the simplest of simplicities. But we are as certain he is wrong, as he is that he is right. Cases of double consciousness, such as Dr. Abercrombie has recorded,‖ are in their metaphysical character quite enough to gravel him. Unity in the Deity he thinks as easy of comprehension,—like his whole subject, "free from *all* doubt and difficulty;" (pref. p. xxix;)—but we never saw a comprehensible definition of it, and we never expect to see one:—at least in this world. The best we ever saw was an incidental one, which fell from Fenelon in the midst of a lofty inspiration: *O unité infinie!* he exclaimed, *je vous entrevois*—I have but a glimpse of you.¶ "*Quocirca*," says Petavius, who has been accused** of particular favor for the Arians, "*unitatis exquisitissimo genere, unus est* Deus."†† To us, things like these are no surprise, for we are well satisfied that the metaphysical unity of the Godhead is a subject on which the Bible has never, yes, never touched. Unity is a relative term: it implies an opposite. The opposite to it in the Bible is the *multiplicity* of the divinities of Pagans. All then, which the Bible says, when it asserts that God is one, is, that he is not an *indefinite* number of beings, like the 30,000‡‡ worshipped by Heathen hordes. But what has this to do with his metaphysical oneness? his unity in all respects whatever? Nothing. "For there is one God," says Paul in his 1st Epistle to Timothy. (1 Tim. ii. 5.) And therefore, says the Unitarian, Jesus Christ cannot be divine. A most unwarranted conclusion however, for Paul means merely to say, as his *context* shows, that the Jew and the Gentile have not a *different*, but the *same* God. To make any other use of the unity of God than the Apostle has done, is to offend and tamper with inferences, as Mr. N. says Trinitarians do, whose mode of supposed proof is "wholly by way of inference," (p. 24, and his table of contents.) When will men learn that it is quite as easy to err on the left hand as on the right?

Unity is compatible with *some* diversities, as all know: in ourselves, it is compatible with *many*. In a being like a pure and infinite Spirit, it may be compatible with many more: with what, and with how many, that Spirit who *alone* searcheth the deep things of God (1 Cor. ii. 10) would *alone* be authorized to tell. But revelation goes no further than to say, that God is not *multiple*, like divinities of wood and stone, or the luminaries of the heavens adored by that unfortunate portion of our race to whom a true God is a "God unknown." This then, is all we profess to teach, when we teach *biblically* the unity of the Supreme Being. Paley, that "decided Unitarian" as Dr. Channing called him, could find in creation no more of a *defining* proof of the divine unity, than unity of design.§§ We can find in revelation no more *defining* proofs of it than a similar exhibition of unity, viz. certain directions that our religious trust, homage, affection and worship should all tend *one way*.‖‖ If any choose to go beyond this, and declare that they can pry more deeply into the essence of the Godhead, they may, but if they ever obtain more than Fenelon's glimpse, and can communicate their information in "words lawful to utter," we will listen to them with a gratitude and an eagerness with which we never honored teacher before.¶¶

Unity is a relative term: so is absurdity. That which is absurd to one may be any thing but absurd to another. "Velleius, the Epicurean in Cic. de Nat. Deor. says the immateriality of God or his freedom from body, is unintelligible: *we* should find it very difficult to conceive the Supreme Being clogged with a body."*** "One of the hardest morsels to digest in Plato's philosophy, was his doctrine that God is incorporeal; which by many was thought absurd, for that without a body he could not have senses, nor prudence, nor pleasure."††† "Is there any thing more delicate, more sprightly, than Pliny's judgment, when he is pleased to set it to work? Any thing more remote from vanity? Setting aside his learning, of which I make less account, in which of them do any of us excel him? And yet, there is scarce a puisne sophister that does not convince him of untruth, and that pretends not to instruct him in the works of nature."‡‡‡ "Native and original truth is not so easily wrought out of the mine, as we who have it delivered ready dug and fashioned into our hands are apt to imagine. And how often at fifty or three-score years old are thinking men told what they wonder they could miss thinking of, which yet their own contemplations did not, and possibly never would have helped them to."* "There are ideas which appear contrary to reason, only because we cannot perceive them *in one point of view*; and we discover this truth, not only in considering things which are foreign to our nature, but when we turn our attention on the events which come daily under our inspection."† This last authority is profoundly philosophical, and we could dwell on it long, but must not interrupt the current of our subject.‡ Suppose a father to tell his son that water is made out of fire; which to him being a chemist, is well nigh an axiom. To the son it is a mystery, a gross absurdity, and he refuses to believe him, perhaps laughs at his parent's unaccountable extravagance. Then the Father of all tells this father that he is in a most important sense *one*, and in another as important *three*; but no sooner is this "enormous tax on his credulity" presented than he imitates the stripling who disbelieved himself!

Verily, this is a lame demonstration of man's all-scrutinizing genius. In the strong phrase of Shakspeare,—"'Tis reasonless to reason thus." These things ought never so to be. It should be felt to be a most rash and infatuated presumption for a poor finite creature to declare that he knows "*the whole truth*" on any subject whatever. "I wonder," says Owen Felltham, "I wonder at those who will assume a knowledge of all things: they are unwisely ashamed of an ignorance which is not disgraceful, for it is no shame for a man not to know that which is not in his power. We fill the world with cruel brawls in the obstinate defence of things of which we might with more honor confess ourselves ignorant."§ But Mr. N. is troubled with no qualms. He has the confidence of Phaëton, when he took the reins of the chariot of the sun. He has the ingenuity of Prometheus, when he stole fire from the skies. He can give us light, and not only so, but all the light which can be had on some of the abstrusest subjects of human contemplation. He can do all this for our darkened minds, by means of but *one* enlightening instrument, which is "intrinsically ambiguous."

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* Tertullian De Pr. Haer. cap. xli. 111, 213. Was it the perusal of Tertullian, which made a distinguished preacher and scholar of our day once say in the pulpit, "Girls with their samplers in their hands dispute about the doctrine of the Trinity?"
† Michaelis Int. N. Test. vi. 428, 2d edition.
‡ Blomfield's Lectures, p. 360: also Bp. Berkeley's Works, ii. 215.
§ Leslie's Works, i. 441. Leslie, said Johnson, is a reasoner not to be reasoned against.
‖ Int. Powers, 241, &c.; also Shaftsbury's Char'ks. iii. 192. (1732.)
¶ Ouvres, ii. 268, 8vo edition.
** Walchii Biblioth. iii. 645.
†† Theol. Dog. de Deo, lib. ii. chap. 8, sect. 3.
‡‡ Gray's Connexion, Sac. and Prof. Literature, p. 118.
§§ Nat. Theol. chap. xxv.
‖‖ Some may think that if we worship any other name than the Father's, our homage, &c. does not all tend *one way*. This is a mistake, arising from a neglect to "compare spiritual things with spiritual," and from judging by *our own* impressions of propriety. Suppose, e. g. that under the sanction of St. John, (1 Epis. v. 15,) we "desire a petition," i. e. by metonymy, the subject-matter of a petition, of Jesus Christ, and name him alone in our devotions. Do we then neglect the Father? By no means. The Son answers prayer to the glory of the Father: (John xiv. 13;) and we doubt not that prayer addressed to him alone, honors the Father as much as prayer addressed to the Father exclusively.—*Compare Th. Goodwin's Works*, v. 451, a. 5th reason.
¶¶ Mr. N. might smile at this, but we should hope for more complaisance from the author of the following sentiment: "It is permitted to man to see clearly, even on the *most important subjects*, only to a certain point, and for a small distance. Beyond that our vision is dim." Dr. Ware's sermon (p. 18) at the ordination of Peabody, 1820: the temper of which differs from Mr. N.'s book *toto cœlo*.
*** Hey's Norrisian Lectures, b. 3, ch. 10, sect. 2.
††† Kames' Sketches, iv. 147.
‡‡‡ Montaigne's Essays, i. 317, edition 1685.

* Locke, quoted in Bp. Gleig's Letters, p. 41.
† Necker on Religious Opinions, p. 183.
‡ We are sometimes at a loss to choose between a smile and an ague, when we meet the extirpating assumption of some who talk about the *intrinsic absurdity* of the doctrine of the Trinity. Such a voracious *petitio principii* which like Pharaoh's lean kine, devours all our "well-favored" arguments at once, and without remorse, now provokes the risibles, and now awakens consternation. But we must be content with observing that if Trinitarianism and Unitarianism may be supposed on a par *before* the struggle for argumentative ascendency is *begun*: then, if the former win the race, it is *philosophically* correct, and *perfectly so*, to call the latter as much of an absurdity as the former is gratuitously supposed to be.
§ Resolves, p. 65, edition 1820.

COMMUNICATIONS.

For the Churchman.

THOUGHTS ON CHURCH REFORM IN ENGLAND.

On the great question of Church Reform, a variety of plans have been suggested as well by the friends of the Church as by her numerous opponents. There are others again, who object to every attempt at improvement, lest it should involve principles, on the maintenance of which depends not merely the stability of the Church but the security also of other possessions. The concerns of the Church are so interwoven with those of the State, the learned institutions, and the tenure of all landed property, that every step toward such a change of system, as the altered condition of the country seems to require, is beset with difficulty.

The objections urged against the Church Establishment as it now exists are of *two kinds*, wholly *different*. The first is, that under its present defective arrangements, and the injudicious distribution of its revenue, the Church does not provide spiritual instruction, either in kind or extent, *equal to* what might be expected from the vast means at its disposal. And it is further stated by some that such amendments might be introduced in the Liturgy, and in other matters, as would remove many of the reasons for dissent, and induce members to unite with the Church who are now estranged from her.

The second objection is as different in its *nature* as in the source from whence it springs. It is contended by those who pay for the support of such religious systems as they conscientiously deem to be more in accordance with Scripture, that it is unjust to require their aid in the maintenance of a Church, which they conceive to be erroneous, and from which they derive no benefit.

Beside these two principal matters, furnishing occasion for much angry discussion, it is maintained by some that all changes in the internal regulations of the Church should be under the exclusive control of its hierarchy. And on the contrary side, it is demanded by others that the temporal power of the bishops should be greatly reduced, if not altogether annihilated.

Before proceeding to consider any of these topics it may be well to call to mind, that within the last few years a great alteration has been made in the Constitution of England. Previous to such alteration, the Protestant Episcopal was *exclusively* the religion of that country, and every act of legislation proceeded on that principle, with as little regard to the feelings and opinions of *dissenters* as in other matters would be paid to those of *aliens*. But the removal of disabilities by the Catholic Emancipation bill, and the annulling of the Test act, has greatly changed this state of things. The principle having been once conceded that a difference in religious opinion should no longer militate against equal rights and immunities, it is in vain now to urge that the British Parliament has no right to legislate in the affairs of the Church, because, forsooth, many who hold seats in that assembly are hostile to her very existence. Either there still subsists a union between Church and State, or it has ceased. If the union be not dissolved, the legislative power from which the *legal* rights of the Church are derived must continue to be acknowledged. If the contrary be the fact, then all connexion with the civil power is at an end, and there will only remain a voluntary bond of union between the several members of the Church.

With these prefatory remarks, I proceed to consider some of the topics of complaint, and to suggest such a course of proceeding as may tend to their removal, without infringing any just principle. And first concerning the injustice of requiring from Dissenters their contributions in support of the Church. The demands made are in the shape of tithes, Church rates, and Church fees. In regard to tithes, no person whatever, be he Christian, Jew, or Infidel, has any right (at the present day) to complain of the *principle* under which he is required *to pay* them, although he may (possibly) have just reason to find fault with the manner in which they are levied or applied. Lands are held by proprietors on the condition of paying one-tenth of their produce to the Church, and the farmer who hires the land can only acquire such rights as the land-owner himself possesses. It is evident therefore that the cultivator of the soil is (in principle) subject to no greater grievance in having to pay tithe to the clergy, than in having to pay rent to his landlord. It is freely admitted, however, that in all cases an equitable adjustment by composition would render the collection less obnoxious to all parties, and when dispassionately treated the mutual interests of those concerned will naturally lead to such arrangements. In point of fact, the tithe system which furnishes the chief source of revenue to the clergy, is no more burthensome to the country than is the possession of the remaining nine-tenths of the produce of the land in the hands of the proprietors. But as to Church rates, and fees of various kinds, the case is very different. Here is *a direct tax* for the repairs and maintenance of churches, and for aiding in the support of the clergy, which (in the opinion of the writer) it would be but just, certainly under the present state of excitement, it would be most politic to discontinue. The sums obtained in this way ought rather to be raised by voluntary contributions among those members of her own Communion who adhere to the Established Church. And among other motives to a cheerful compliance on their part, they would have the satisfaction of putting an end to those tumultuous assemblages (for fixing rates) by which their sanctuaries are now so often desecrated. *Vestry meetings*, as they are termed, have ever been the hot-beds for generating malignant feelings between the parties, and hostility toward the Church. *Parochial meetings for Church purposes* would thus cease altogether, and the affairs of each church would be conducted with due reverence when under the exclusive direction of its own officers.* Parochial meetings would still be required on account of the poor laws, but these being altogether secular, and having no reference to differences of opinion in respect to religion, might with great propriety be separated from all Church jurisdiction, and the business be conducted at the poor-house or in any suitable public room. The fees for christenings, marriages and burials (together with Easter offerings) might remain as heretofore, but to be paid only by such as chose to avail themselves of the Church services, leaving to all others the option of conducting either in such a way as they may judge best, providing only some security to legalize marriages so as to protect civil rights.

These modifications of the existing laws are all that I conceive Dissenters can in justice require. They have no claim on that which is the actual property of the Church any more than upon the private property of individuals. The tithes, as well as glebe lands, are reserved to *the Church as by law established*. It is in vain to argue for their application to the advancement of religion generally, for if that plea were once admitted who would be, or rather, *who would not be the claimants?* How could orthodoxy, how could religion be defined, so as not still to exclude some teachers of what they asserted to be the truth? Every day would produce fresh claimants, and the fund being stationary or nearly so, every new applicant could only succeed by depriving others of a portion of what they had previously obtained.

If some such arrangement as is here recommended, could be carried into effect, and the principle definitively settled, that the income arising from the actual property of the Church should on no account be taken from her, either in whole or in part, there would probably be but little danger in permitting legislative interference to remedy such remaining evils as concern only those who are interested in *the welfare* of the Church. But perhaps it would most effectually promote the Christian cause, as well as insure more general harmony, if the management of the internal concerns of the Church, namely, the division of its revenues, the guardianship of its Liturgy with the power of revision, and indeed all matters not interfering with civil rights, should be intrusted to a convocation of clerical and lay deputies, to assemble at stated periods, and whose determinations, after receiving the sanction of the King, should have the force of law.

With this concession on one side there would be less objection to an exclusion of the bishops from having seats in the House of Peers, and indeed is it not to be desired by the true friends of the Church, that the ministers of Him whose kingdom is not of this world, should be relieved from all attention to the secular affairs of the State?

The writer of this article refrains from the discussion of those topics which relate to the improvement of church discipline and practice, and concludes with the prayer that our Almighty Father "will be pleased to direct and prosper the councils of the British nation to the advancement of his glory, the good of his Church, the safety, honor and welfare of his people, that truth and justice, religion and piety may be established for all generations."

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* *All householders having an equal right* to attend and vote at vestry meetings, it frequently occurs that Dissenters are elected as churchwardens purposely to annoy and counteract the rector.

For the Churchman.

During the late revival in Darien, I attended one day to hear the preacher discourse upon Christian faith, from the words found in the 1st St. John, 5th chapter, 19th verse, "*And we know we are of* God." Previous to his commencement, a distinguished member of the Church arose, and informed the preachers (three in number) and the congregation, that a stranger was present from a distant country, an Episcopalian, who placed his reliance on baptism, and did not believe this revival was the spirit of the Holy Ghost, but that it was a delusion; and he therefore moved, that the prayers of the Church be offered up for his conversion: but no one seconding the motion, the preacher proceeded without even apologizing for not putting the question to vote. But I have been informed, that in a subsequent sermon, when this stranger was not present, the preacher remarked, for the satisfaction of his hearers, especially his new converts, that whosoever speaks against this awakening revival as a delusion, speaks against the Holy Ghost; and he who speaks against the Holy Ghost, commits the unpardonable sin, proclaiming of himself that he was commissioned by the Holy Ghost to preach the Gospel. Now I would not myself charge that preacher with blasphemy, but I must confess that I was forcibly struck with the truth of the following remark from the editors of a late New-York paper:—"The constant identification of the clergy with God, by the clergy themselves, has always appeared to us as the strongest blasphemy that exists." I have ever believed, and do still believe, that a right faith invariably leads to a compliance in all the requirements of the Lord Jesus Christ in his Gospel; believing that all the ordinances derive their entire and only efficacy and importance from His divine appointment. Believing baptism, therefore, highly necessary and essential to salvation, because it is the will of God expressed in the Scripture, that this sacrament of baptism should be observed by all who believed in the Lord Jesus Christ, I was surprised when listening to a discourse expressly on Christian faith, to find that the preacher on the occasion did not once advert to the necessity of submitting to the sacrament of baptism as an outward sign, and an evidence of our entire submission to the will of the great Head of his Church, but seemed to confine all his doctrine of faith in the operation of the spirit of conviction wrought upon the minds of the new converts by his powerful preaching, to a change of heart and a new birth, being experimentally born again. This change of state alluded to in the Scripture, is the change from being out of the visible Church of Christ, to being within that body, and is effected in baptism and the Holy Ghost, Christ's legal ministers being his agents: we become adopted into the family of Christ's Church,—which expresseth literally what born again expresseth figuratively,—yet by the Holy Spirit only, and is ordinarily effected in the use of the means of grace, and the change gradual and progressive. Baptism is the seal of the covenant of pardon through Jesus Christ. It is not in itself pardon or remission of sin, for the covenant requires faith and repentance as the condition; neither the covenant nor the seal can positively avail till the conditions are fulfilled, in which we are required to believe that Jesus Christ is the Son of God, and be baptized; then are we said in the Gospel to be born of God. We find baptism expressly spoken of also in the Old Testament. The prophet Ezekiel says, (chap. xxxvi. ver. 25,) "Then will I sprinkle clean water upon you, and you shall be clean." This expression alludes to those legal purifications which were made by sprinkling clean water upon the unclean persons; and denotes the sacrament of baptism, by which true believers are cleansed from their former sins. Peter said, Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of your sins. And he, no doubt, alluded to the passage from Ezekiel, as does also Paul, in exhorting the Hebrew converts to draw nigh to God, having their hearts sprinkled from an evil conscience, and their bodies washed with clean water. The Jews also believed in baptism as the outward sign and evidence of the manifestation of Christ the Messiah. Therefore they sent priests and Levites to John, saying, Who art thou? he confessed, and denied not, but said, I am not the Christ. They asked him, Why baptizest thou then if thou be not the Christ? He replied, That Jesus Christ should be manifested unto Israel, therefore am I come baptizing with water. Christ being made manifest to Israel by baptism, declared unto them, Lo, I come not to do mine own will, but the will of God my Father who hath sent me. And this is the will of my Father, that all men may have life. He who believeth the Son of God, hath life; and he that believeth not on the Son of God, hath not life: and the wrath of God abideth on him because he believeth not the Son. As the Father hath life in himself, so hath he given to the Son to have life in himself. He that believeth in me and is baptized, hath life; and I will raise him up at the last day. I am the resurrection and the life; he that believeth in me, though he be dead, yet shall he live. I might cite many other passages from Scripture in confirmation of the doctrine that baptism is necessary to salvation; but, if Christ's own declaration will not be received as sufficient, they would not believe, though one arose from the dead. Christ said, in his divine commission to his apostle, All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world. Amen. And again he said unto them, As my father hath sent me, so send I you; and when he had so said, he breathed on them and said, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted; whose soever sins ye retain, they are retained. For the Father judges no man, but has committed all judgment to his Son, and given him authority to execute judgment, because he is the Son of God. I receive not my authority from man; I come in the name of God the Father in heaven, and they receive me not; but if another shall come in his own name, him they will receive. How can they believe the Son of God who receive honor one from another, and seek not the honor which cometh from God alone. When I speak the truth, they will not believe me. I say unto thee, at the last day they will say unto me, Lord, Lord, open unto us, for we have ministered in thy name, and in thy name have we cast out devils, and in thy name have we done wondrous works. But I will say unto them in that day, Depart from me, I know ye not, ye workers of iniquity.

THE CHURCHMAN.
SATURDAY, MAY 3, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Fifth Sunday after Easter, May 4, Cold Spring, A. M., Huntington, 4, P. M.; Tuesday, 6, Setauket; Ascension Day, Thursday, 8, Islip; Saturday, 10, Hempstead.

Sunday after Ascension, May 11, Jamaica.

Other appointments for May and June:—

Whitsunday, May 18, P. M., All Saints' Church, New-York; Whitsun-Tuesday, May 20, Greenburgh; 21, Phillipsburgh; 22, Tuckahoe.

Trinity Sunday, May 25, St. John's Church, Brooklyn; Wednesday, May 28, St. Peter's Church, Albany; 29, St. Paul's Church, Albany; Saturday, 31, Hudson.

First Sunday after Trinity, June 1, Catskill; Tuesday, 3, Redhook; 4, Hyde Park; 5, Poughkeepsie; 6, Lithgow.

Second Sunday after Trinity, June 8, Wappinger's Creek, A. M., Fishkill, 4, P. M.; Tuesday, 10, Phillipstown; Festival of St. Barnabus, 11, Peekskill; 12, Singsing.

Fourth Sunday after Trinity, June 22, St. Mary's Church, New-York.

Bishop Brownell's Visitation.—The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes in the Diocese of Connecticut, during the month of May; for the purpose of administering the holy rite of confirmation, and performing such other Episcopal offices as may be desired.

May 4—At Standford; 5, at Greenwich, (consecration of the Church,) at 3, P. M.; 6, at New Canaan, (consecration of the Church,) at 3, P. M.; 7 and 8, at Norwalk; 9, at Saugatuck, (laying the corner-stone of a Church,) at 3, P. M.; 10, Wilton, 11, A. M.

May 11—At Ridgefield; 13, Danbury, 3, P. M.; 14, Brookfield, 3, P. M.; 15, New-Milford, 3, P. M.; 16, Washington, 3, P. M.; 17, New-Preston, 11, A. M.

May 18—At Kent; 20, Salisbury, 3, P. M.; 21 and 22, Sharon.

N. B.—During the Bishop's visit to Norwalk, on the 7th and 8th of May, he will be happy to meet the Clergy of the county of Fairfield, in *convocation*, with such other clergy as may find it convenient to attend. During his visit to Sharon, on the 21st and 22d of May, a similar *convocation* of the Clergy of Litchfield county will be held.

To Correspondents.—The favor of our esteemed correspondent, "J. A," is in type, but unavoidably deferred.

Jesus the Mediator.—The character of a Mediator is in strict analogy with the order of nature and Providence, and in perfect congruity with our views of the holiness of God, and our needs as feeble and sinful creatures. It is strange that any can be so thoughtless as to depreciate the value of this office, and affect to imagine that the mercy of God would be more gloriously displayed if otherwise dispensed. We need but examine the course of nature to convince us of the fallacy of such an opinion. When any great calamity is impending over a city or nation, how often is it in the power of one or more persons to step forward and avert the blow! When an individual is on the eve of ruin, how common for a friend to interpose and prevent the danger! To look merely at the age of infancy, what instances have we in the kind offices of parents, guardians, and instructers, of continual mediation and benefaction. In these cases, surely God is the fountain of mercy: it is God that preserves the nation,—it is God that relieves the individual,—it is God that watches over the infant and rears it to maturity. But all this beneficence of the Deity is dispensed through the mediation of others. Indeed this is a mode of action characteristic of the Deity. We cannot see where the *direct* communication of his benevolence begins. Wherever we see the tide of mercy,—whether in the moral or the natural world,—we behold it flowing through a mediator. The arrangement is most wise, most gracious. It gives consistency and mutual dependence of parts in the natural creation; and it cements the moral creation in a union, the bonds of which are formed of love and gratitude, and all the amiable affections of the soul.

Encyclical Letter, &c.—Our exchange papers of this week being more than usually barren of interest, we can do no better than lay before the reader a few extracts from a curious document which we find in the Catholic Diary. This is no less than *an* or *the* (whichever may best suit the etiquette of the court of St. Peter) "Evangelical Letter of our most Holy Father Pope Gregory, by Divine Providence the sixteenth of the name, addressed to all Patriarchs, Primates, Archbishops and Bishops." Of the history of Enclyclical Letters, when they originated, or how often they are issued we know nothing, and care not to inquire. But as no novelties ever obtrude themselves into the counsels of the Vatican, we suppose that the epistolary cycle may lay claim to "apostolicity"—to use one of the barbarisms with which the Romish invaders of modern times, who Latinize every thing, are debasing the idiom of our pure English—and that the Epistles of St. Peter, whose "canonicity" and "catholicity" are alike undisputed, are the two Encyclical Letters of the first Pope. And they are indeed as plain a proof of the infallibility of his holiness Pope Gregory, as the decree of the council of Jerusalem (Acts xv.) is of the inspiration of the dogmas of Trent.

The reader we fear will not peruse the letter of his Holiness with the blind reverence which Holy Mother expects of her children; but he may be curious to see a document which may give him an idea of the present aspect and spirit of a power which has once subjugated the civilized world, and still aspires to reclaim the conquests it has lost. We must be chary of our extracts both from regard to our own columns, and the readers' patience; but we may not forego the delicious morsel which is first thrown out to put us in love with all that follows:

"POPE GREGORY XVI.

"Venerable Brethren, Health and Apostolical Benediction.—We doubt not but you are surprised at not yet having received from us, since the government of the Universal Church was committed to Our Humility, a Letter, in accordance with primitive usage, and with Our affection toward you. It was indeed Our most earnest desire, without delay, to lay open Our hearts to you, and in communicating Our own sentiments, to address you in language suitable to the command which We have received in the person of Saint Peter, to confirm Our brethren."

"Our Humility!" the ornament *ex officio* of all who fill the holy chair; the blessed and peaceful humility of Alexander VI., and his son Caesar Borgia

> Cui tranquilla quies odio, cui prælia cordi
> Et rixa, et cædes, seditioque fuit.

Such have been the fruits of Papal Humility. For the personal humility of Gregory XVI. we have all due respect; but for the official Humility, the Humility of Popery, we would not only deprecate its influence from earth, but join in the sarcastic invocation, that even the powers below may be saved from the horrors of its perturbed and restless spirit. For thus the verse continues:

> Vos Erebi Proceres, vos cœli claudite portas
> Atque animam vestris hanc prohibete locis!
> In Styga nam veniens pacem turbabit Averni:
> Committet Superos si petat astra poli.

Indeed it is not long before "Our Humility" displays the cloven foot. For after a few doleful complaints, as if to remind us that no calamities have power to lull to sleep the "Fanaticism of the Brand," his Holiness proceeds;

"Finding that long endurance and mildness, instead of softening, appeared rather to foment the spirit of licentiousness, We were at last, with extreme sorrow of heart, compelled to raise the scourge intrusted to Us by the ALMIGHTY, for subduing the obstinacy of men."

Here it seems not derogatory to the infallibility of his Holiness to fortify the right to the use of the SCOURGE, (for an explanation see the last of Dr. Brownlee's Letters,) with scriptural authority. Accordingly we have a reference to Cor. iv. 21, "What will ye? Shall I come unto you with a rod, or in love and in the spirit of meekness?" This, we suppose, is the scriptural warrant for the Inquisition. What reason would the world have had to rejoice, if the successors of St. Peter had heeded the more applicable text which contains the awful rebuke, "Put up thy sword within thy sheath, for all they that take the sword, shall perish by the sword!"

It would be doing injustice to his Holiness to suffer the reader to proceed without apprising him that the letter which is dated at "Our See in the Lateran Basilic" of the "ETERNAL CITY" (as the Diary calls it—who would not have a dash of poetry in his religion?) opens, in the spirit of chivalric and poetical devotion, with an invocation to our Lady, the Muse of Romish Christendom, and indeed was written on the anniversary of her "Triumphant Assumption into heaven." Some Protestants are weak enough to believe that the Romanists are outgrowing the puerilities of the dark ages, and for their better information we will quote from Gregory XVI. the prayer

"That She who has been through every great calamity Our Patroness and Protectress, may watch over Us, writing to you, and lead Our mind by her heavenly influence to those counsels which may prove most salutary to CHRIST's flock."

Have we not been told again and again in this country, that Romanists pray to the Virgin and the saints merely as subordinate intercessors? And yet here is a prayer to our Lady for direct spiritual influence on the mind. So in another part of the letter we read, "We will also implore, in humble prayer, from Peter, the Prince of the Apostles, and from his fellow Apostle Paul, that you may all stand," &c. Enough! says the reader, on this topic. But we have not quite done. Listen once more to the seraphic flight of his Sublimity—

"But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope. May she," &c.

The Virgin Mary, "our GREATEST hope, yea, the ENTIRE GROUND of our hope!" Surely it was inconsiderate in his Holiness to throw such a stumbling-block as this in the way of the prejudiced heretics of our land. Some judicious accommodators of the faith might have given him a useful hint. It may cost them a volume of explanation and a world of sophistry.

Those who believe that the Romish Church is becoming more tolerant in her spirit, and more liberal in her policy, may ponder the following

ON THE LIBERTY OF THE PRESS.

"Hither tends that worst and never sufficiently to be execrated and detested liberty of the press, for the diffusion of all manner of writings, which some so loudly contend for, and so actively promote. We shudder, Venerable Brethren, at the sight of the monstrous doctrines, or rather portentous errors, which crowd upon Us in the shape of numberless volumes and pamphlets, small in size, but big with evils, which stalk forth in every direction, breathing a malediction, which we deplore, over the face of the earth."

* * * * *

"'No means must be here omitted,' says Clement XIII., Our predecessor of happy memory, in the Encyclical Letter on the proscription of bad books—'no means must be here omitted, as the extremity of the case calls for all our exertions, to exterminate the fatal pest which spreads through so many works; nor can the materials of error be otherwise destroyed, than by the flames which consume the depraved elements of the evil.' From the anxious vigilance then of the Holy Apostolic See, through every age, in condemning and removing from men's hands suspected and profane books, becomes more than evident, the falsity, the rashness, and the injury offered to the Apostolic See by that doctrine, pregnant with the most deplorable evils to the Christian world, advocated by some condemning this censure of books as a needless burden, rejecting it as intolerable, or with infamous effrontery proclaiming it to be irreconcilable with the rights of men, or denying in fine the right of exercising such a power, or the existence of it in the Church."

There is not in this country a denomination of Protestants who would not deprecate the union of church and state. The letter of Pope Gregory leaves us in no doubt as to the doctrine of the Immutable Religion on this subject. How it is to be adapted to this country remains to be seen.

"Nor can we augur more consoling consequences to religion and to government, from the zeal of some to separate the Church from the State, and to burst the bond which unites the priesthood to the Empire. For it is clear, that this union is dreaded by the profane lovers of liberty, only because it has never failed to confer prosperity on both."

On the subject of "honorable marriage," that is, as appears from the context, marriage among the laity the letter holds the following language. We have taken the liberty of italicizing one word as a hint to Protestants, of the estimation in which Romanists hold their marriages, and—shall we add?—their offspring.

"Mindful at the same time that it [wedlock] holds a place among things sacred, and is consequently subject to the Church; let the people have always before their eyes the laws formed by the Church respecting it, and let them comply with them religiously and exactly; for it is on that depends the *validity*, the stability, and the just union of marriage."

One extract more and we have done. Some time ago there was circulated, to use the hyperbolical strain of the Catholic Diary, "one of the most mischievous and foul reports the world has for some time seen." There were Protestants, who were "liberal" enough to believe that the Pope intended to abrogate the law imposing celibacy on the clergy. Something of this kind found its way into the Protestant papers: and now the Diary asks, "Has there ever been any, or will there ever be any print which has so industriously circulated the unfounded report, to give a fair and honest contradiction? Whether this will be done or not, is left to the decision of stern justice." Whether we were gulled with our contemporaries into hoping better things of the Romanists than they deserved, we know not; but we do know that in complying with the request of the Editor of the Diary (or rather with "*stern justice!*") in contradicting the "unfounded report," we record the perpetuation of the disgrace of his church, by which a whole order of men, and those the ministers of counsel and consolation, are cut off from the purest and most ennobling sympathies of humanity, formed into an isolated and antisocial caste by themselves, and thus necessarily nurtured, from age to age, in the spirit of misanthropy and fanaticism. Here is the record:

"And here We wish to see your constancy ever watchful to defend religion against that most foul conspiracy against the celibacy of the Clergy, which, as you know, is daily extending its influence, and in which the ranks of the impious philosophers of the day are swelled by the accession of some even of the ecclesiastical order, who, forgetful of their character and their duty, and yielding to the allurements of passion, have been carried by their licentiousness so far as in some places publicly to solicit the intervention of their princes, and even to repeat their solicitations with them in order to abrogate this most holy branch of discipline. But why detain you with the recital of attempts so revolting? Having confidence in your piety, to you We commit the defence of a law of so much moment, against which the darts of the lascivious are directed from every quarter. Preserve the building entire; and in its protection and defence, neglect none of those resources, which the sacred Canons have in reserve for you."

REFORMED DUTCH CHURCH.—We lately copied part of an article from the Christian Intelligencer which spoke in favorable and to us gratifying terms of the Episcopal Church. We were then unable to make any remarks on the subject, and are glad therefore to have the present opportunity of saying that we were gratified by the tone of that article, not only from its praise of the Church to which it is our happiness to belong, but as indicating a state of feeling in the Reformed Dutch Church which we delight to reciprocate, and from its being in fact a response to sentiments which we had before expressed. We have long regarded this Church as approximating more nearly to our own than any other—more primitive in its usages, more orthodox in its doctrines, and less influenced by the spirit of caprice and novelty. We rejoice to see that it has friends who are determined that it shall preserve its distinctive character—at least so far as not to be buried in that heterogeneous mass which hides its deformity under the injured name of Presbyterianism. Our correspondent—for such we are happy to acknowledge him—is perfectly right in saying that Presbyterianism has lost its original meaning. We want no better proof of this than that the Presbyterian—unexceptionable authority we presume—should have set its seal of approbation to the Constitution of the New-Windsor School in Connecticut, which virtually denies the doctrine of natural depravity, thus leaving the door open for a second invasion of the errors from which it attempts to escape. The Christian Intelligencer on the contrary has come out on this and kindred subjects in the clearest terms, and shown the doctrines of the Reformed Dutch Church to be substantially the same now that they ever have been since the Reformation.

To the article to which we have referred, and which the reader will find in the Churchman of the 19th ult., a reply appeared in the Christian Intelligencer under the signature of "Dordrecht"—of the temper and ability of which some idea may be formed from the following paragraph:

"Your correspondent also prates about 'Good Friday, Easter, Christmas, and some other festivals in our Churches;' and he says of the 'former observances' of those days—'Ilium fuit.' What connexion exists between fabulous Troy, and a defence of the Reformed Dutch Church in the Christian Intelligencer, I know not; but of one fact I am certain, the writer in your paper fully evinces that Babylon the Great is not yet overthrown. *Christmas*, as the Roman idolaters call it, is only the mischievous name to conceal the ancient Pagan Saturnalia. *Good Friday*, as it is commonly understood, is rank Popery. *Easter* is only the modernized appellative for the old demon whom the Saxons idolized under the name of Eostre, and which the ancient Zidonians worshipped as Ashtoreth."

This reply called forth a rejoinder, in defence of the first article, which the Christian Intelligencer declined to insert. The writer has therefore sent it to the Churchman, with the "assurance that the sentiments advanced by 'Dordrecht' are not those of the great body of the Reformed Dutch Church; and in the hope that it may elicit a proper acknowledgment." Should any further discussion of the subject take place, we trust it will be continued in good temper, and with a desire to arrive at truth.

For the Christian Intelligencer.

THE EPISCOPAL CHURCH.

MR. EDITOR,—I conceive it a matter of greater "regret" to see any thing in your paper like ABUSE,—than what may be considered by your correspondent, "Dordrecht," a subject of "doubtful disputation;" and it requires no extraordinary vision to discover, that in the mighty effort of straining at a gnat he has *swallowed a camel.* Whether the *character* and *relations* sustained by the Reformed Dutch Church are "unimportant matters" or not, his judgment is not to determine, nor will his opinions affect; and you will permit me the liberty, after the indulgence granted to him, also to say, that in round terms "I denounce altogether" his gross and unmeasured slanders on the Episcopal Church.

Happily his sweeping and railing accusations must inevitably carry with them their own refutation, unsupported as they are by any attempt at proof or reasoning. But what excuse can he offer for so unprovoked and foul an attack on a denomination, between whom and us there has always been entertained, at least, a mutual degree of respect; and who, from their earliest history, have furnished down through every age a phalanx of intelligence and piety; which, instead of "*standing still*," have not only presented a bold and strong front for the preservation of Christianity, but by their writings, their institutions, their benevolent and religious societies and establishments, have extended the mild, *humanizing*, and heavenly influences which ever flow from a reception of the Gospel,—within the range of which it is, however, quite apparent your correspondent never could have come.

That the principles of our Church are "adverse to the claims of prelacy," is a question about as far removed from the comparison instituted, as he supposes their defence to be from the siege of Troy; and if we are to form an opinion from the language and spirit of this tirade, there is as little probability of his being "included in the covenant of grace," as of his ever having been marshalled under the banners of old Priam.

It is also a matter of "regret," at least so far as your correspondent is concerned, that he should have been so stupidly unfortunate in his attempt to couple a stigma upon the theological knowledge of your correspondent "B.," with a denunciation of the CREED. Indeed, we should be astonished at our ignorance, being now enlightened by this *wise-acre*, in having heretofore supposed that the Creed could have but one interpretation, or that it necessarily explained itself. His explanation no doubt would be a curiosity, and I hope he will gratify us by exhibiting it.

"Dordrecht's" object in endeavoring to show the *distinctions* between us and *Episcopalians*, it is obvious must have been thereby to assimilate us more closely with *Presbyterians;* such is the natural inference from his whole essay. He should, therefore, in his remarks about "Good Friday, Easter, Christmas, and other festivals," at least have been impartial. I ask, why did he not tell us, how many *holydays modern superstition* and *modern Presbyterians* have erected? Under different names it is true, but still quite as "*idolatrous*," and rather more "*mischievous!*" Such I hesitate not to pronounce their *protracted* and *revival days;* their *inquiry* and *anxious meetings.*

Further, I consider the comparison of "Troy, with a defence of the Reformed Dutch Church," quite tenable. We have been beset and besieged for years by a set of *pirates*, many of whom are among us,—come in under false colors,—and I strongly suspect your correspondent to be one of those *blue lights*, whose constant endeavor, and only object is by any and every means to absorb us in the overwhelming vortex of Presbyterianism; and one of these means are their *ever ready explanations*,—though at the same time they are as utterly ignorant of the first and fundamental principles of Christianity as an infant is of the problems of Euclid. Presbyterianism, did I say? The term has lost its meaning! As applied in modern use, it is obsolete! It is immersed in the fogs of Hopkinsian-*ism*, Socinian-*ism*, and almost every other *ism* you may be pleased to imagine. We cannot accuse it of "standing still;" but then it has gone into the other extreme,—it has *wandered*, and *strayed*, and *roved*, until, as the appropriate appellation of a distinct denomination, it is entirely beyond the reach, and without the influence of any of the *five senses!!*

But I have no wish to take this subject out of the hands of your correspondent "B." He is fully qualified to defend himself, the Church, and the truth; and without doubt ready to do so. With an unequivocal denial of the assumptions and assertions of "Dordrecht,"—especially that we do not, nor "cannot approximate" in doctrine, with Episcopalians, though we differ in form of worship and mode of government,—I would connect a recommendation, that in future he sustains his positions by facts and proofs, particularly if he is ambitious that his essays should become "topics for eulogy!"

New-York, April 21, 1833. UTRECHT.

GREEN BAY MISSION.—We have received the Green Bay Intelligencer of March 19, which gives additional evidence that much local excitement was produced by the recent difficulties. The paper, however, gives us no further information, except that the Superintendent has thought proper, in order effectually to refute the calumnies with which he has been assailed, to request the benefit of an ecclesiastical trial. We are satisfied that the whole affair will "work for good" to the Mission, inasmuch as it will be the means of making its character and services better known. The Editor of the Green Bay Intelligencer, while he admits articles on both sides from his correspondents, cordially sustains the Superintendent. As the affair is to be made the subject of formal investigation, it is needless to say more: the following testimony however, from the Editor of the Intelligencer, to the beneficial influence of the Mission School, we cannot withhold. The paper may be seen at the office of the Churchman.

"Prior to the commencement of this seminary, a very large proportion of the community which it influences, consisted of persons *wholly unlettered* and unskilled in the most common business transactions. The consequence was, as it always has been, and always must be, in similar cases, that the ignorant many were constantly overreached and defrauded by [some of] the learned and skilful few.

"The Mission School has received and educated nearly all the children of *the poor.* They will *very* soon take their places in society—not like their parents, (destitute of knowledge,) to be made the pack-horses and menials of a few; but endowed at least with a knowledge of letters;—able to *inspect* and *take a part* in the SETTLEMENT of [their] *accounts*, and protect themselves from imposition and fraud. In this respect it is, that this school is changing the face of society. Can it be thought strange that such an institution should have enemies?"

VERMONT CHRONICLE.—Had the Editor, instead of "generally," used the homely but expressive phrase of Paley, "in the long run"—we should have been satisfied that he had hit our meaning.

GENERAL MISSIONARY SOCIETY.—It appears from the Treasurer's report—printed in the last Missionary Record—that the receipts of the Society for one month, from February 26 to March 23, were $2056 05. This is good encouragement for its friends to make further efforts.

SUNDAY SCHOOL.—We are happy to insert the following acknowledgment from the Agent of the General Protestant Episcopal Sunday School Union.

The Dry-dock Sunday School, (now school of the Church of the Nativity;) the Sunday School of St. Anna's Church, Fishkill Landing;* that of Christ Church, Sherburne, N. Y.; and the one attached to Zion Church, Greene, N. Y.,* have become auxiliary to the General Protestant Episcopal Sunday School Society. The two former should have been so reported in the number of the Churchman which contained the account of the Church of the Ascension in this city.

F. H. CUMING, *Agent.*

* Each of these schools presented the Union with *two dollars* on becoming auxiliary. *Five dollars* have also been received from "A Lady," and five dollars from "A Member of St. Clement's Church."

LITERARY.

An Apology for the Church, with an Inquiry into the Constitution and Ministry of the Congregational Society: being a Reply to a Retrospect on the Ministry and Church of Saybrook. By Rev. JOHN MARSHALL GUION, Rector of Grace Church, Saybrook. Middletown: W. D. Starr. 8vo. pp. 76. 1834.

SOME time since the Rev. Mr. Hotchkiss, of the Congregational Church at Saybrook, published his half century sermon, which was regarded as an attack on the Protestant Episcopal Church. We were indebted to a correspondent for a brief exposure of Mr. H.'s errors, and we now find the whole subject thoroughly canvassed by the Rev. Mr. Guion, who has pleaded his cause with much zeal and learning.

An Illustration of the Principles of Elocution. By WILLIAM B. LACEY, D. D., Principal of the Western Female Collegiate Institute, Erin Hill, near Pittsburgh. Pittsburgh: D. M. Hogan. 12mo. pp. 300. 1833.

THIS is the second edition of a work which is much esteemed in many of our schools and colleges, for the use of which it is designed. The selections appear to be judicious, and the preface consists of an instructive practical essay on the subject of Elocution.

INTELLIGENCE.

Proceedings of the Executive Committee.—On the 1st of April, the Rev. James H. Tyng, of the Diocese of Pennsylvania, was appointed Missionary to Tallahassee, Middle Florida.

On the 15th of April, the Rev. Alva Bennett, of the Diocese of New-York, was appointed Missionary to Key-West.

At the same time the following appropriations were made:—$200 to aid in the support of a clergyman at Rushville, Illinois—$125 to aid in the support of a Missionary for six months in the Diocese of Kentucky—and $100 to aid in the support of the Rector of the Episcopal Church at Tuscaloosa, Alabama.

Annual Sermon.—In consequence of official engagements, the Rt. Rev. Dr. McIlvaine will not be able to attend the annual meeting of the Society. It is therefore expected that the Rev. Mr. Eastburn will preach the sermon on the 13th inst, before the Board of Directors.

Public Missionary Meeting.—Desirous of improving every opportunity of exciting among Episcopalians a becoming zeal in the cause of Missions, the Executive Committee have resolved to hold a meeting, with a view to this end, on the evening of the 14th inst. The addresses on the occasion will be delivered by clergymen from a distance.—*Miss. Rec.*

Ecclesiastical Intelligence.—The Lord Bishop of this Diocese, attended by the Rev. Mr. Froude, arrived here on Friday last, in his Majesty's frigate Forte, bearing the pendant of Commodore Pell.

His Lordship performed the ceremony of Confirmation on Saturday, at Nicholas Town, preached in Basseterre on Sunday afternoon, and in the forenoon of the same day confirmed about 100 persons at the Church.

Yesterday morning his Lordship held a Visitation of the Clergy of this and of the island of Nevis; he also delivered a most luminous and comprehensive charge to these reverend gentlemen, in his Lordship's accustomed solemn and impressive manner. This ceremony succeeded the morning service, (which was performed by the Hon. and Rev. the Rural Dean, Rector of this parish, and the Rev. Mr. Froude,) and a sermon, which was written for the occasion, and preached by the Rev. J. J. Kerie, A. M.

In the evening the Clergy were entertained at dinner by his Lordship, at whose instance and expense a repast was also provided for the masters of the various schools in the two islands, which are more immediately under the control of his Lordship.

His Lordship met the Honorable Board of Council this day, and took the usual oaths, and embarked with the Commodore for Tortola and Santa Cruz. His Lordship, we learn, has received instructions from his Majesty's government, to visit the Protestant establishments at La Guayra and the Caraccas, to which places his Lordship will proceed before he returns to Barbadoes.—*Barbadian.*

On the 27th January, 1834, the Lord Bishop of the Diocese sailed from Carlisle Bay on board his Majesty's ship Forte, Commodore Pell, for the several Islands of Antigua, Montserrat, Nevis, St. Christopher, and Tortola, within his diocese.

His Lordship having arrived at Antigua on the 29th January, held a confirmation the following day at Falmouth Church, in the parish of Saint Paul; and on the 1st February consecrated Saint Stephen's Chapel in the parish of Saint Philip, the former chapel on that site having fallen into decay; on the same day his Lordship held a confirmation there; on the 2d February his Lordship held a confirmation in the afternoon at Saint John's Church, and on the succeeding day a visitation, at the said Church of St. John, where being attended by the Clergy of the said Island, after the prayers of the day were read, his Lordship delivered a Charge to the Clergy.

On the 4th February, his Lordship held a confirmation at the Parish Church of the Island of Montserrat; and one on each of the following days at Saint Paul's and Gingerland Churches in the Island of Nevis.

On the 8th and 9th February, his Lordship held confirmations in the parishes of Christ Church and Saint George in the Island of Saint Christopher; on the 10th, a Visitation of the Clergy of that Island, on which occasion his Lordship addressed a Charge to them, after the service of the day had been performed; and on the 11th, his Lordship instituted the Reverend Martin Burraghs Johnson to the Rectory and Living of the parish church of Saint John, Capistere, in the said Island of Saint Christopher, on the presentation of his Excellency John Lyons Nixon, Esq., Lieutenant-Governor of the said Island of Saint Christopher.

On the 13th day of February his Lordship held a confirmation at the Island of Tortola, and on the 14th visited the settlement of liberated Africans at Kingston, in that Island.

On the 15th February his Lordship sailed for Saint Croix, and held two confirmations during his stay there at the English Churches at Christianstadt and Frederickstadt.

On the 22d Feb. his Lordship arrived at La Guayra, and proceeded from thence to the Caraccas, where he had been invited by Sir Robert Kerr Porter, His Majesty's Consul at the Caraccas, to consecrate a chapel for the accommodation of his Majesty's subjects resident in that city, and a burial-ground adjoining the chapel; and on the 26th February his Lordship, in accordance with the prayer of the petition presented him for that purpose, consecrated the chapel and burial-ground accordingly, and afterward confirmed one young person.

The numbers confirmed at the above parishes were as follow:—At Antigua, in the parish of St. Paul, 29; St. Philip, 19; St. John, 103. At Montserrat, 23. At Nevis, in the parish of Charlestown, 28; from the parishes of St. John and St. George, 21. At St. Christopher, in the parish of Christ Church, 60; St. George, 98. At Tortola, 7. At St. Croix, Christianstadt, 160; Frederickstadt, 124. At the Caraccas, 1.—Total, 613.—*Ibid.*

The cheering prospect of affairs relating to the established institutions of the country at present held out in the English journals, may doubtless be attributed to the excess of violence, intemperance, and insolence with which a certain portion of the radical Dissenters have assailed the Government. The daring and unprincipled attack on the Church by a Mr. Binney, who denounced the Established Church as a curse to the country, and that it destroyed more souls than it saved, and that unmeasured violence of language having been upheld in the *Christian Advocate*, as that periodical is improperly called, roused a spirit throughout the length and breadth of the land, awakened the whole body of Churchmen from their slumber, and the consequence has been, that meetings of the Clergy and Laity have been held in every town, and almost every village of the kingdom, and such an army now stands in the forefront of the battle, as we trust will yet preserve uninjured the venerable institutions under whose fostering care Christianity has been maintained in all its vitality, energy, and usefulness to mankind. We cannot pass over the praiseworthy and truly Christian conduct pursued by the great body of Wesleyan Methodists in the agitation of the awful question. They have "no part nor parcel" in this infamous attack upon the Establishment. But their praise is not of a negative character. They have *acted*—they have solemnly declared their attachment to the Church, and have disclaimed any participation in the slanders raised against her. It is due also to a large portion of the dissenting interest to notice that they merely require certain civil disabilities under which they labor to be removed, and express their grateful sense of the tolerant spirit of that Church from which they conscientiously dissent. Thus, the active exertions of the Church party, clerical and lay, and the opinions of the moderate Dissenters, have awakened the eyes of his Majesty's Ministers to the peril of the country, and caused a reaction of feeling among many adherents of the Ministry who had been under a lamentable delusion on the subject, which we trust, by the blessing of GOD, will ultimately fix more firmly than ever the foundations of the Establishment. That there will be some amendments in the ecclesiastical state of the country, must be expected; and every good Churchman will approve of *real* reform.—*Ibid.*

The Established Church of England.—On Thursday morning the Archbishop of Canterbury received the address of the clergy of England and Wales; in reply to which he said:—"For myself, I confess that while I am deeply impressed with a sense of our danger, and conscious of my own infirmity, I look to the future without dismay, in the hope that, through the blessing of ALMIGHTY GOD, and the aid of his HOLY SPIRIT, the Church may not only be preserved from the perils which now threaten its existence, but be securely and permanently established, with an increase of usefulness and honor."

Church Patronage.—In the House of Peers there are upward of two hundred proprietors of Church patronage, beside the Lord Chancellor and the Bishops. It is well known, that in defiance of the laws against simony, there is a vast deal of "money-changing" in the temple. Rights of presentation to livings are bought, sold, and mortgaged. The following is a list of the names of some of the principal lay owners of patronage among our hereditary legislators.

	Livings.
Earl Craven is patron of - - - - -	13
Earl of Albemarle - - - - -	9
Duke of Cleveland - - - - -	14
Duke of Sutherland - - - - -	8
Duke of Portland - - - - -	10
Lord Yarborough - - - - -	15
Duke of Bedford - - - - -	27
Earl Fitzwilliam - - - - -	31
Duke of Devonshire - - - - -	48
Duke of Norfolk - - - - -	21

This is a fair catalogue of Whig patrons: let us now give a few Tory names.

	Livings.
The Marquis of Aylesbury is patron of -	9
Marquis of Bath - - - - -	13
Earl of Lonsdale - - - - -	32
Duke of Buckingham - - - - -	13
Marquis of Bristol - - - - -	20
Earl of Shaftesbury - - - - -	12
Duke of Northumberland - - - -	13
Duke of Rutland - - - - -	29
Duke of Beaufort - - - - -	29

The Lord Chancellor has no fewer than 807 pieces of preferment in his gift; and the Bishops, including the four Irish ones now in parliament, upward of 1900. Altogether there are about 4050 livings, the right of presentation to which lies in the members of the present House of Peers. A considerable number of livings are in the gift of members of the lower House; but the proportion is small when compared with that possessed by the Lords.—*London Spec.*

Church of Scotland.—We understand that some young Edinburgh lawyers are attempting to obtain ordination as elders, for the purpose of being returned to the next General Assembly. We sincerely trust that no pastor or kirk session of the Church of Scotland will prostitute the power of ordination for such a purpose.

France.—We have received the Archives du Christianisme for February and March.

Schleiermacher, known as the translator of Plato, died at Berlin, Feb. 12th. He had completed the translation of Plato except two dialogues, Timæus and Critias. He was distinguished as a preacher and a theologian. His theological writings, however, are of little worth, from their contrariety to evangelical doctrines.

A popular and elegant edition of the Bible is announced at Paris. It is the version of De Sacy, to be published weekly, in one hundred numbers, at three sous per number. It is thought to be a money-making speculation, as the prospectus suppresses the name of the publisher. But the fact of such an enterprise, undertaken in Paris, is considered a favorable omen for religion.

New facilities have been granted by the national legislature, for the sale and distribution of the Bible and religious tracts in France.

A new evangelical Church had been formed at Tournus (department of the Soane and Loire), by the influence of a pleasing revival which was still in progress.

The religious anniversaries were to take place on the 13th of April.—*Vermont Chronicle.*

NOTICE.

BY Divine permission, a Missionary Sermon will be preached in the Moravian Church, in Fulton-street, near William-street, on Sunday next, May 4th, at half past 7 o'clock, P. M., and the half yearly collection will be taken up in aid of the United Brethren's Missions among the Heathen.

Calendar.

MAY.

4.—5th Sunday after Easter.
5, 6, 7.—Rogation Days.
8.—Ascension.
11.—Sunday after Ascension.
18.—Whitsunday.
19.—Monday in Whitsun-Week.
20.—Tuesday in Whitsun-Week.
21, 23, 24.—Ember Days.
25.—Trinity Sunday.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 16th instant.

From a Member of the Episcopal Church residing in Allen Town, New-Jersey, *four dollars and eighty-five cents*, being money belonging to a deceased son, to be appropriated to the Green Bay Mission.

From the Ladies of the parish of Immanuel Church, Bellows Falls, Vermont, a box of clothing and other necessaries, amounting, according to invoice, to *one hundred and three dollars and thirty-seven cents*, for the use of the Green Bay Mission.

JAMES SWORDS, *Agent, &c.*
April 30, 1834.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*	
April 21.	Received collection made in St. John's Church, Brooklyn, - - - - -	$36 86
	Received a donation from the Society for the Promotion of Christianity, attached to said Church, - - - - - -	13 14
" 23.	Received of the Association of the Mission Church of the Holy Evangelists, -	10 69
" 29.	Donation from Mr. C. J. Aldis, - -	20 00
		$80 69
	Education Disposable Fund.	
April 23.	Received of the Association of the Mission Church of the Holy Evangelists, -	$11 23

BENJAMIN M. BROWN, *Treasurer,*
April 30, 1834. Butchers' and Drovers' Bank.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber, as Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, acknowledges the receipt of $39 70, proceeds of a collection made in St. Luke's Church on Sunday last, per hands of Mr. Thomas Browning.

CHARLES H. ROACH, *Treasurer,*
April 30, 1834. No. 4 Cedar-street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums, viz.

1834.		
April 28.	From a collection made in Trinity Church, New-York, yesterday, and since from a lady of Trinity Church, $4, by the hands of the Rev. Henry Anthon, D. D., - -	$82 04
" 29.	From the Rev. Henry Anthon, D. D., to constitute himself a life Member, - -	10 00
		$92 04

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

CITY MISSION.

THE Missionary of the Church of the Epiphany gratefully acknowledges the receipt of fourteen volumes of books from the Honorable Benjamin M. Brown, for the Lending Library; and $5 from the Rev. Samuel R. Johnson, for charitable purposes.

LOT JONES,
April 30, 1834. 192 Allen-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *three dollars*, as a donation from "The Association of Calvary Church, Homer, for the promotion of Christianity;" —also of *five dollars and thirty cents*, to be returned to said Church in books:—also of *one dollar and twenty cents* from the children of Calvary Church Sunday School, toward purchasing a Map of Palestine for the Green Bay Mission:—also of *fifty cents* from "the Protestant Episcopal Association of McLean," Tompkins county, to be hereafter returned in books.

FLOYD SMITH,
April 30, 1834. No. 12 Maiden-lane.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 1st, from the following persons, viz.:—

Postmaster, Marietta—Rev. S. B. Shaw—F. J. Huntington, 2—Postmaster, Newburyport—Rev. R. B. Van Kleeck—C. Stimpson, jun.—Postmaster, Hartford.

Received by the General Protestant Episcopal Sunday School Union.

George, Latimer & Co., Philadelphia—Sidney Babcock, *with remit.*, New-Haven—Rev. J. Brown, Newburgh—Rev. R. B. Van Kleeck, Fishkill Landing, 2—Marshall, Brown & Co., *with remit.*, Providence—L. H. Young, New-Haven—Rev. Robt. A. Halland, Meriden, Conn.—A. Bradley, Watertown, Litchfield county, Conn.

THE MISSES RUSSELL'S
BOARDING SCHOOL FOR YOUNG LADIES,
MORRISTOWN, N. J.

THIS School will commence its summer session the first Monday in May. The session to consist of twenty-two weeks. The terms are, for

English Tuition, Board and Washing, per session,	$70 00
The extra charges are, for	
French, - - - - - - - - -	10 00
Spanish, - - - - - - - - -	10 00
Music, - - - - - - - - -	20 00
Use of the Piano, - - - - - - -	5 00
Seat in the Church, - - - - - - -	1 00

Morristown is a village not equalled by any in New-Jersey, for the beauty of its situation or the healthiness of its climate. It is situated 27 miles from New-York, on the turnpike leading from that city to Easton, Geneva, &c.

References: Right Rev. Bishop Doane; Rev. Mr. Holmes, Rector of St. Mark's Church, Orange; Rev. Mr. Whittingham, Rector of St. Luke's Church, New-York; Rev. H. R. Peters, Rector of St. Peter's Church, Morristown. Ap. 26.—2t.

BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.

Miss ANGELICA GILBERT having associated with her Miss MARY E. EDWARDS, who has been her senior Instructress for the last seven years, the School will be continued at No. 113 Bleecker-street.

Although they consider an accurate and even critical knowledge of their own language of primary importance to their pupils, *French* is taught with more than usual advantages. Other languages and drawing by Masters. Music, by Miss Gilbert, having instructed in this branch, vocal and instrumental, the last fourteen years; but an Italian Lady gives lessons in singing, when parents request this further advantage.

The *Card of Terms*, with reference to Parents of her pupils and other persons, will be transmitted on request.

April 25, 1834. Ap. 26.—3t.

EDUCATION.

THE summer term of the Episcopal Academy of Connecticut will commence on the first Wednesday of May next, and will contain twenty-two weeks.

B. JUDD, *Principal.*
D. STAMATIADES, *Assistant.*

Tuition in English, per term, - - - - -	$8 00
In the ancient Languages of Modern Greek and the Sciences, - - - - - - - -	10 00

Cheshire, Conn., April 10, 1834. Ap. 26.—2t.

TO LET,

PEW No. 45, in the south aisle of St. Paul's Chapel. Inquire of WM. A. HARDENBROOK, 406 Hudson-street.
April 26, 1834. tf.

From the Christian Advocate and Journal.

A Death-Bed Scene.

"The chamber where the good man meets his fate
Is scarcely partition'd out of heaven."

Softly! This is the gate of heaven. Lightly
Tread this hallowed place, ye sons of men;
For lo! beside yon humble couch God's angel
Stands, and counts the breathings of that dying
Saint. Ay, and here too, in waiting, are the
Attendants of the Holy One, who, from
Heaven's glittering wardrobe, have hither brought
The uniform which seraphs wear, to garb
Their kindred in, whene'er grim death from its
Clay tenement shall loose the spirit of
That child of God.

* * * * * *

But hush! A figure there is, which o'er
That struggling mortal, weeping, bends, and from
His cold forehead death's icy moisture wipes
Away. So meekly wears it the fashion
Of humanity, that it would seem not
From heaven of late descent, but on
The earth had lived awhile, and of its evil
And bitter things had tasted oft. Mark you!
Those are *woman's* tears, glistening on the
Marble brow of yon dying man! Her's they
Are—the soul's soft, sacred meltings of her
Who hath been out with him on life's stormy
Deep, and, with him, shared alike its boisterous
Surges and its soft sunshine. And now that
In his destiny there is a drop—a
Mingled draught, held to *his* lips *alone*,
She weeps. See! there is a
Pale quivering on her lips forespeaking
Effort to say yet something in the
Spirit's ear of him she loves. List her voice:—
"Beloved one!—And must thou die?"

As some blest
Thing of light waked among the ambrosial
Bowers of paradise, by the soft breathing lutes
Of some new returning angel band, so
That new wing'd soul, e'en over
Jordan's wintry billows high, stays on its
Uplifted poise, as if to note from which
Surrounding worlds that tender
Of the cadence came:—
"Speak, beloved! O speak once more!
Bless these thy little ones again, and me."

He will speak no more! For other worlds
His spirit hath gather'd up its native
Energies, and with them girt about, through
The darkening windows of his soul, bids her,
His, and earth a long and mute farewell!

* * * * * *

B.

THE MINISTRY.

The Editors of the Journal from which the following excellent extract is taken, will excuse the trifling alterations which we have made in adapting it to the purposes of our own paper. The definition of preaching would have been more satisfactory and complete, had the ministry and the ordinances of the Church, or at least the Sacraments of Baptism and the Lord's Supper been included in the topics enumerated. The Gospel is never fully preached, unless these institutions are made prominent, their divine appointment asserted, and their intrinsic significance and conservative tendency explained.

From the Christian Advocate and Journal.

OF THE MATTER AND MANNER OF PREACHING:—DISCIPLINE.

To the question, "What is the best general method of preaching?" we answer:—

1. To convince.
2. To offer Christ.
3. To invite.
4. To build up: and to do this, in some measure, in every sermon.

1. "To convince," that is, of sin. This is the first thing toward the conversion and salvation of souls. Till this is done, nothing is done to the purpose. To convince of sin is indispensable in order to repentance; and without repentance there is no salvation.

In this conviction of sin, two things may be noticed:—"Original or birth sin," or in other words, as our article has it, "the corruption of the *nature* of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own *nature* inclined to evil, and that continually."

The present is no time to give up this doctrine for the speculations and doctrines of men. It is that which the Church has always held—that which her ministers, after the reformers, have preached with the power and demonstration of the Spirit; and a great multitude, which no man can number, have experimentally attested, and do attest, the soundness of this doctrine; so that, if it be false, all these are found false witnesses before God.

To convince men that their moral nature is defiled is a laborious and difficult task, especially in this philosophising age, wherein there is a strong tendency to the error of the Pharisees—the laying our own, instead of the righteousness of Christ, as the foundation of the hope of salvation.

The minister of Christ should be clear in his views on this point; and must, like Paul, be able to reason from the Scriptures in its support, and withal to make the most pointed and powerful appeals to the consciences of his hearers for the truth of what he preaches.

Secondly. Actual transgression, both in respect to things enjoined, and things forbidden. Here the minister of Christ must make much use of that commandment which is exceeding broad, and is a discerner of the thoughts and intents of the heart. The law must be preached, not only as the rule of morality in our conduct toward men, but as the rule of piety in our conduct toward God.

When the sinner is thoroughly convinced of his lost and wretched state, and of the utter impossibility of his helping himself, then,

2. "The offer of Christ" may be made to him. In offering Christ, we offer all the benefits of redemption by him. As Christ has made an atonement for sin; that is, as our second article expresses it, "has reconciled the Father to us;" and has obtained pardon, adoption, and all the privileges of the children of God for us; the whole are implied in the offer of Christ. So that, if we receive Christ, we receive the whole.

In the offer of Christ is implied, also, the gracious *design* of God in giving his Son, and of Christ in dying for us. The *design* respects all to whom the offer is made. If God eternally designed that any part of the human family should absolutely perish, he could have had no merciful design concerning them; and consequently the offer of Christ could not be sincerely made to them.

If Christ be *offered* to us, then we must *receive* him in order to be saved by him; and the necessity of *receiving* him is implied in the offer. If we reject Christ, we reject all the blessings which he has procured for us.

And here it should be recollected, that the object of faith; that object which is to be received by faith—and on the receiving of which the sinner is freely justified—is not what God *will* do for him, but what He *has already* done. It is true, that he who "cometh to God must believe that he *is*, and that he is the rewarder of all them that diligently seek him." But this is not the object on which justifying faith chiefly acts, and on receiving of which the sinner is justified. This object is Christ *crucified for us.*

3. "To invite,"—to bid sinners come to Christ, and to the provisions which he has made in the Gospel for them. Here it is proper to enlarge upon the love of God, and the grace of our Lord Jesus Christ, to show the freeness and abundance of Gospel provisions, and to employ the entreaty and expostulation of the sacred Scriptures with the sinner to bring him to Christ, or to induce him to receive Christ.

4. "To build up," in grace and holiness, those who have received Christ. Here is ample room for the exercise of all the skill of the minister. The believer is at first but a *babe* in knowledge and spiritual strength. He is required to go on to perfection. But many trials and difficulties lie in his way. He needs a spiritual guide and a sympathizing friend. The minister is to be that guide and friend. And to accomplish the object, he must enter into all the circumstances of the different cases that exist in the flock, over which he is appointed to watch.

If there be want of zeal and earnestness, he must admonish. If there be a sickly state of soul, the particular cause must be searched out and guarded against, whether it be temptation or sin, or the want of information on some point of doctrine, duty, or privilege. When the cause is ascertained, the cure will be suggested. The minister of the Gospel is to watch over his charge, and lead them on to the perfection of holiness. This he cannot do by dealing in generals. The minister who contents himself with saying, on all occasions, "You must be faithful," or "You must live near the Lord," is like the physician who never distinguishes the nature and cause of one disease from another, but prescribes the same remedy in all cases.

The above are to be the general subjects of our pulpit discourses. A little different view of them is suggested by the three-fold offices of Christ: that of prophet, that of priest, and that of king.

A preacher may find other subjects adapted to please the curious, philosophic ear; but if he be a minister of Christ, and seeks the spiritual edification of his flock, he will have little occasion for a greater variety than the above heads will yield him.

The end of all preaching, and of all ministerial labor, is to build up the spiritual temple of God. The ministers of Christ should never lose sight of this, nor satisfy themselves with the incidental mention of it, or occasionally treating it more largely. Their preaching and prayers should all have a direct tendency to this end. It should enter into their private instructions, and into their whole intercourse with mankind. Then, and not till then, will both ministers and people be imbued with the spirit of holiness; God will dwell among men, and the whole earth shall be full of the glory of God.

PRACTICAL.

ON DEATH.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.—*Ps.* xxiii. 4.

This psalm exhibits the pleasing picture of a pious man rejoicing in the goodness of Heaven. He looks around him on his state, and his heart overflows with gratitude. When he reviews the past part of his life, he contemplates God as his "shepherd, who hath made him lie down in green pastures, and led him beside the still waters." When he considers the present, he beholds his divine Benefactor "preparing a table for him in the presence of his enemies, and making his cup run over." When he looks forward to the future, he confides in the same goodness, as continuing "to follow him all the days of his life, and bringing him to dwell in the house of the Lord for ever." Amid these images of tranquillity and happiness, one object presents itself, which is sufficient to overcast the minds and to damp the joy of the greatest part of men; that is, the approach of death. But on the Psalmist it produced no such effect. With perfect composure and serenity, he looks forward to the time when he is to pass "through the valley of the shadow of death." The prospect, instead of dejecting him, appears to heighten his triumph, by that security which the presence of his Almighty Guardian afforded him. "I will fear no evil, for thou art with me:" and pursuing the allusion with which he had begun, exults in the hope that the Shepherd, who had hitherto conducted him, would support him with his "staff," while he passed through that dark and perilous region, and with his rod, or pastoral crook, would guard him from every danger.

Death may be considered in three views: as the separation of the soul from the body; as the conclusion of the present life; as the entrance into a new state of existence. In the first view, it is regarded as painful and agonizing. In the second, it is melancholy and dejecting. In the third, it is awful and alarming. One of the first inquiries which occurs concerning it is, for what purposes it was clothed with all these terrors? Why, under the government of a gracious Being, the termination of life was loaded with so much sorrow and distress? We know that, in consequence of the fall, death was inflicted as a punishment upon the human race. But no unnecessary severities are ever exercised by God; and the wisdom and goodness of the divine plan will be much illustrated, by observing that all the formidable circumstances which attend death are, in the present situation of mankind, absolutely requisite to the proper government of the world. The terrors of death are, in fact, the great guardians of life. They excite in every individual that desire of self-preservation, which is nature's first law. They reconcile him to bear the distresses of life with patience. They prompt him to undergo its useful and necessary labors with alacrity; and they restrain him from many of those evil courses by which his safety would be endangered.

For such important ends the conclusion of life has, by the appointment of Providence, been made an awful object. The valley of death has been planted with terrors to the apprehension of men. Here, as in many other instances, what seemed at first to arraign the goodness of the Deity, is upon inquiry found to confirm it. But though, for the most salutary purposes, it was requisite that the fear of death should be a powerful principle in human nature, yet, like our other propensities, it is apt, when left to itself, to run into excess. Over many it usurps such an ascendant as to debase their character, and to defeat the chief ends of living. To preserve it within such bounds that it shall not interrupt us in performing the proper offices and duties of life, is the distinction of the brave man above the coward; and to surmount it in such a degree that it shall not, even in near prospect, deject our spirit, or trouble our peace, is the great preference which virtue enjoys above guilt. It has been the study of the wise and reflecting, in every age, to attain this steadiness of mind. Philosophy pursued it as its chief object; and professed, that the great end of its discipline was to enable its votaries to conquer the fear of death. Her arguments are not without strength, and ought to produce some effect on a considerate, reflecting mind. But it is to be suspected that their effect will be chiefly felt when the mind is calm and at ease; rather when speculating upon death at a distance, than when beholding it at hand. When the critical moment arrives which places the anxious, trembling soul on the borders of an unknown world, reasonings drawn from necessity and propriety will be of small avail to quiet its alarms. In order to afford relief, you must give it hope; you must promise it protection; you must offer somewhat on which it can lay hold for support amid the struggles of laboring nature. Hence the great importance of those discoveries which revelation has made, and of those principles with which it fortifies the heart. To the consideration of these let us next proceed, and observe their superior efficacy for surmounting the fear of death. In order to judge of their importance, it will be proper to take a view of death in each of those lights in which it appears most formidable to mankind.

It may be considered, first, as the termination of our present existence; the final period of all its joys and hopes. The concluding scene of any course of action in which we have been engaged with pleasure, even the last sight of objects which we have been long accustomed to behold, seldom fails of striking the mind with painful regret. How many circumstances will concur to heighten that regret, when the time comes of our bidding an eternal adieu to the light of day; to every pursuit which had occupied our attention as citizens of the world; and to every friend and relation who had attached our hearts? How dejecting is the thought to the greatest part of men that the sun shall rise, and the seasons shall return to others, but no more to them; and that, while their neighbors are engaged in the usual affairs of life, they shall be shut up in a dark lonesome mansion, forgotten and cut off from among men, as though they had never been! "I said, in the cutting off my days, I shall go to the gates of the grave. I am deprived of the residue of my years. I shall not see the Lord again in the land of the living. I shall behold man no more with the inhabitants of the world." (Isa. xxxviii. 10, 11.)

Let us now observe, that the dejection into which we are apt to sink at such a juncture, will bear proportion to the degree of our attachment to the objects which we leave, and to the importance of those resources which remain with us when they are gone. He who is taking farewell of a country through which he had travelled with satisfaction, and he who is driven from his native land, with which he had connected every idea of settlement and comfort, will have very different feelings at the time of departure. Such is the difference which, at the hour of death, takes place between the righteous and the ungodly. The latter knows nothing higher or better than the present state of existence. His interests, his pleasures, his expectations, all centered here. He lived solely for the enjoyments of this world. Dreadful, therefore, and insupportable must be that event which separates him from these for ever. Whereas the culture of religion had previously formed the mind of a Christian for a calm and easy transition from this life. It had instructed him in the proper estimate of sublunary happiness. It had set higher prospects before him. It had formed him to a more refined taste of enjoyment than what the common round of worldly amusements could gratify. It gave him connexions and alliances with spiritual objects, which are unknown to the men of the world. Hence, though he be attached to life by the natural feelings of humanity, he is raised above the weak and unmanly regret of parting with it. He knew that it was intended as preparatory only to a succeeding state. As soon as the season of preparation should be finished, he expected a removal; and when Providence gives the signal, he bids adieu to the world with composed resolution and undisturbed heart. What though death interrupt him in the middle of his designs, and break off the plans which he had formed, of being useful to his family and the world? All these he leaves with tranquillity in the hands of that Providence to which he has ever been accustomed to look up with resignation; which governed the world wisely and graciously before he existed; and which he knows will continue to govern it with equal wisdom and benignity when he shall be in it no more. The time of his departure was not left to his own choice; but he believes it to be the most proper, because it is the time chosen by Him who cannot err. "Honorable age is not that which standeth in length of time, nor that which is measured by number of years. But wisdom is the grey hair to man; and an unspotted life is old age." (Wisd. iv. 8, 9.) When he beholds his friends and relations mourning around him, his heart may melt, but will not be overpowered; for it is relieved by the thought that he is bidding them only a temporary, not an eternal farewell. He commends them, in the meantime, to the blessing of that God whom he has served; and while he is parting from them, he hears a voice which soothes his spirit with those comforting words, "Leave thy fatherless children; I will preserve them alive; and let thy widow trust in me." (Jer. xlix. 11.)

But death is more than the conclusion of human life. It is the gate which, at the same time that it closes on this world, opens into eternity. Under this view, it has often been the subject of terror to the serious and reflecting.

DEVOTIONAL.

From the Protestant Episcopalian.

When the mind by faith is elevated to God, and so realizes the divine character and promises as to feel a sensible influence—it is communion. When the penitent, after mental conflicts, rests in the complacency of pardon, and looks up to God in the consolation of hope through the provisions of the Gospel, there are secret exercises of the soul, in the direct and reflex action of faith, which are strictly communion. The ordinary communion of the believer, in the settled course of Christian experience, is a sense of the divine favor; or, to speak more explicitly, of the divine approbation. The maintenance of this communion, and the strength of its influence, are dependent upon the consistency of the life. This is not only wisely ordered, but has a moral fitness in it. This communion is the highest joy of the believer in the day of prosperity, and it is his unfailing consolation in the hour of adversity. It elevates him above the blandishments or the harass of life, by keeping his mind staid upon his exalted hope. It gives to the future an basorbing interest with which neither the joy nor sorrow of the present bear the least comparison. It is a serious and silent operation, to be experienced in quiet meditation, and in acts of duty and devotion. It is known by the tranquillity and peace with which it imbues the soul; by the meekness and humbleness of mind which it induces, and the raising of the affections to heaven. In this way, instead of exhausting, it renews the spirits, and goes on in a steady progress to the end of life—as the river rising in a small rivulet enlarges and deepens its channel until it flows with all its fulness into the bosom of the ocean. Communion, although in its essential properties the same, is different in its degree and operation. It rises in manifold gradations, from the sigh of the penitent to the hallelujah of the archangel. It thrilled in the bosom of the publican, as he smote upon his breast and implored mercy as a sinner. He realized the being, the attributes, and the presence of his God. His soul was bowed down under an apprehension of his Creator; he magnified him in his holiness, he recognised him in his justice, and sought refuge in his grace. This was communion in its incipient state. Through the grace of pardon, the renovation of the heart, the hope of salvation, and other gracious provisions of the Gospel, it increases even in this imperfect state to "joy unspeakable and full of glory." It is the strength of the believer; when he is without it he is weak indeed; to be content in a state of dereliction is evidence of insensibility closely allied with spiritual death.

A PRAYER AGAINST PRIDE.

O Lord Christ, in most mighty power, most meek, and in greatest excellency, most lowly, yea of thine own will most humble, give unto me thy mind and spirit, that I may acknowledge my weakness, leavened and infected with maliciousness, that through thine example I may be humble and meek, which have no cause to boast myself. Things of the world be uncertain, left to a short use. The body is fading, frail, and filthy; the mind is blind and froward; whatsoever I have of mine own, it is nought. If I have any goodness it is of God, and not of me. Knowing this feebleness of myself, why should I magnify myself? And especially sith thou, Lord of heaven and earth, being of such wonderful excellency, didst humble thyself to the lowest state of man, grant me true humility, that I may be exalted to the everlasting glory, which livest and reignest with the Father and the Holy Ghost for ever. Amen.

VARIETIES.

THE BIBLE.

I am not willing to close this discussion without warmly recommending to all who hear me, the incessant study of one book, which infinitely more than all others, tends at once to enlarge the understanding, to sublimate the sentiments, to purify the soul, and thus prepare it for the everlasting presence and communion of its God. The Bible, my friends, may be undervalued by the prosperous and the gay; but to the afflicted, it is the balm of every wo. It may be neglected in health; but it is the only friend to the dying pillow. It may be despised by the vain and hated by the impious; but with all the wise, and great, and excellent of the race, it has been an object of unmingled admiration and love. "Every sentence of the Bible," says Bishop Horsley, "is from God; and every man is interested in the meaning of it." "We account," says Sir Isaac Newton, "the Scriptures of God the most sublime philosophy." "Those passages," says Boyle, "which are so obscure, that they teach us nothing else, may at least teach us humility." "In the first page of this sacred book," says Horne, "a child may learn more in an hour, than all the philosophers in the world learned *without* it in a thousand years." "Study," says Locke, "the holy Scriptures. Therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth without any mixture of error, for its matter." "This book," says Mrs. Huntingdon, "has done more for me than all the men on earth, and all the angels in heaven could have done." "By the Scriptures," says Jay, "we can associate with Paul and Isaiah; with Moses and the patriarchs; and can sit down with Abraham, Isaac and Jacob, in the kingdom of God."—*S. S. Journal.*

UNIVERSALISM.

The following quere was proposed by a Sabbath School Scholar, and not being able to give him a satisfactory answer, I seek through your valued paper its solution.

What do Universalists believe Christ died to save them from? C.

REPLY.

Not from hell; for Universalists believe there is no hell.

Not from the devil; for they deny that there is any devil.

Not from the punishment due to sin in this life; for they hold that all sinners are fully punished in this life for their own sins.

Not to save men from the practise of sin; for his death not regarded as an atonement, never delivered any one from iniquity.

We cannot tell what evil, if any, Christ died to save them from, according to the theory of most Universalists.—*Philadelphian.*

SECRETARY WALSINGHAM.

When Walsingham, a Secretary of State in the reign of Queen Elizabeth, arrived at old age, he retired to the country to end his days in privacy. Some of his former gay companions came one day to see him, and rallied him as being melancholy; his answer deserves serious consideration: "No, I am not melancholy, but I am serious; and it is very proper that we should be so. Ah! my friends, while we laugh, every thing is serious about us. God is serious, who exercises patience toward us. Christ is serious, who shed his atoning blood for us. The Holy Ghost is serious, in striving against the obstinacy of our hearts. The holy Scriptures are serious books; they present to our thoughts the most serious concerns in all the world. The holy sacraments represent very serious and awful matters. The whole creation is serious. All in heaven are serious. All who are in hell are serious. How then can we be gay and trifling?"

DR. JOHNSON.

Dr. Samuel Johnson, as our readers well know, was distinguished as a moral writer; his compositions have seldom been excelled in energy of thought and beauty of expression. To a young gentleman who visited him on his death-bed, he said, "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker; read the Bible every day of your life."

ANECDOTE.

A poor woman in the country went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day the minister, according to his custom, went among his hearers, and calling upon the woman, he took occasion to ask her what she recollected of the sermon? The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered: "but one thing," said she, "I remembered; I remembered to burn my bushel." A "doer of the word" cannot be a "forgetful hearer."

DEFERRED MATTER.

ANNUAL REPORT OF THE MISSIONARY TO THE NEGROES IN LIBERTY COUNTY, (GA.)

(*Concluded from p.* 644.)

Success.

The Association may properly inquire, *What success has attended the labors of the Missionary?*

Our success may be viewed in two points of light.

1. In relation to *the people whom you hope by Divine blessing to benefit.*

The *attendance* on meetings at the different stations in the commencement of the year, as it may be well known to many who hear me, was full, if not large. It was my own impression, as well as that of others, that the *novelty* of the benevolent work, drew out many, who would after a little while decline, and finally discontinue their attendance, and the meetings suffer diminution in numbers. But with the exception of a few meetings, the attendance has every where been as full as at the beginning, and no decrease of numbers has appeared, but in some stations an increase. The few meetings which have been thinly attended, were such as arose from the inclemency of the weather, or from the shortness of the notice.

I perceive no defect of *interest* in the congregations. They have been apparently animated by their progress in knowledge, and agree in saying, that they never have had so much before. They seem now to understand more fully the design which you have in view, in sending them a missionary, and the nature of his work. They are gradually acquiring a knowledge of the plan of redemption, and what constitutes true conversion and Christian character. They are to some extent, I hope, giving over their more prominent superstitions.

I have endeavored, with all plainness, to communicate to them the truths of Christianity; and the effect in several instances has been singular and gratifying. I have used no efforts to produce excitement, that I know of. I have resorted to no means but the common means of grace, as seen in our churches from Sabbath to Sabbath.

The children who have been taken under a course of instruction, are, thus far, as much interested and as apt in receiving knowledge, as children of any color under similar circumstances, and of the same age. No doubt rests on my mind, that if God spares our lives to continue our labors, we shall see a moral elevation in the character of servants, which we have never yet witnessed either in this country, or in any other part of the southern country.

The number of actual conversions your Agent has no means of giving you. He receives those who profess conversion in no particular church; nor is it his custom to inquire where they received their first serious impressions. He preaches; inquiry meetings are held; instruction is given; the individuals are examined on the evidences of conversion, and then directed to make application to the white churches, whichever they wish to join, whether Presbyterian, Baptist, or Methodist.

The conversion of souls is the great, the all important object which we aim at; and we have reason, I trust, to believe that, in this respect our labors have not been in vain, though they have not been attended with any remarkable blessing.

I cannot describe the peculiar and joyful feelings that have possessed my mind, when I have seen penitents from this long-neglected and degraded people, inquiring what they must do to be saved. It is not building upon another man's foundation. You are in the highways and hedges. You gather the first fruits yourself, and the undivided joy takes full possession of the soul. God grant to this Association numberless seals to their Christian efforts; and may the blessing of many a poor African ready to perish rest upon it!

2. In relation to *owners* of servants. We think that there is an increase of interest in the religious instruction of the negroes. It is becoming in the minds of many *a duty*, that we cannot slight without incurring guilt. We may say, in the minds of some Christians among us, a *conscience* has been formed; and we hope the day may speedily arrive, when one of the standing evidences of our conversion to God will be, our attention to the spiritual wants of our servants, as it certainly should be.

Those planters who have been kind enough to attend one or more of our Sabbath exercises, have testified to the pleasantness of the meetings, and the interest which they felt in them. Your Missionary deeply regrets, that he has not been supported as frequently as he could wish in this way. It is not expedient generally, to have in attendance a large number of white persons; but the presence of two, three or four, is always agreeable and profitable to the Missionary and the people.

We may mention one other effect on masters in the way of success. It is this; an elevation in their regards of the character of the African. More kindly feelings are going out toward him, and a greater disposition is manifested for his improvement, morally and physically. I speak now of those planters who have really given consideration to the work which you have undertaken; and thus you perceive that your work has an intimate bearing upon all the interests of the negro. The effect of this kindly feeling on the part of the master toward his servants, will be, to increase both his respect and obedience.

The period of our labors is too short to look for any *general effect throughout the county*, on the moral character of the negroes. Every one knows that their moral character is deplorable enough. Some even despair of its improvement. But we are sanguine that they are as capable of moral improvement as any other people. All they need is the same persevering care and attention, the same privileges of the Gospel. As a proof of this, I venture nothing when I declare, that the most faithful servants, and those who are exerting the most happy influence in this county, are those who in sober judgment are *decidedly pious men*. We speak not of those who are Christians by *profession* only. There are many such we know, and their number is not to be wondered at, considering their opportunities of instruction. If by faithful, judicious instruction, the number of *pious* servants is increased, we shall directly perceive and acknowledge the great benefit of religion among them. It will be an anomaly in the moral history of man, if the Gospel will not produce a happy effect upon them. Indeed, it is too late to originate any doubts or controversies on this subject, as there is not wanting abundant evidence of the success of efforts both to civilize and evangelize the African.

I repeat again, that the period of our labors in this county, and the limited nature of them—there being but one Missionary to nearly five thousand—forbid the expectation of any *general*, salutary effect.

We characterize the year as one of *experiment* and of *discovery*. Of experiment, both in relation to the negroes and the Agent. Whether on the one hand, the negroes, after so long a period of neglect, would cordially embrace and sustain by their interest and attendance the preaching of the Gospel; and on the other, whether the Agent was qualified for the peculiar labor.

It has been a year of discovery, as to the stations to be formed, the number of plantations to be visited, the best plan of conducting the religious instruction of the negroes, and the amount of interest which is taken in the work.

To present to the Association in one sentence the convictions of my own mind in relation to the labors of the past year, I sincerely say, that our success has equalled our expectations. No man engaged in preaching the Gospel to ignorant and degraded minds, under many peculiar and great disadvantages, could have been more encouraged, in the main, than has been your Missionary. I make this declaration with diffidence; and I should wish, with gratitude, and would not have done so, if it was not deemed necessary, in some measure, for your encouragement.

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